

5458

Scriptural  
lesson-bracket  
the older part  
of the New  
Testament  
Psalms.



Translated  
from the  
original  
Grecian.

Samuel  
Johnson

London  
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- the sacramentes. Of fastynge.  
Of penance. Of the difference of  
Of confession. dayes.  
Of satisfaccyon. Of prayer.  
Of ffe wyl. Of vowes.  
Of fayth and workes Of counsels.  
Of merites. Of matrimony.  
Of spynne. Of byshops.  
Of the worshippynge Of ceremonies.  
of sayntes. Of mans traditions.  
Of the supper of the Of councells & lawes  
Lord. made by a multitude.  
Of the choyse of mea- of byshops gathe-  
tes. red together.

## To the reader.

Some ther be that do defye  
All that is newe, and euer do crye  
The olde is better, awaye with the newe  
Because it is false, and the olde is true:  
Let them this boke reade and beholde  
for it preferreth the learnyng most olde.



**C**libanous Regius to a certaine  
frende of his, wylleth CHRIST out  
Kyghteousnesse.



*Kinges exhortation*  
Whan our sauour in the fyfte  
of Marke had caste out of a  
man an vncleane sprete, the  
Jewes were astonnyed, say-  
enge: What new leatnyng  
is this: It was thought new  
to thos: wretches for lacke of knowlege of  
scripture: whiche of al thynges was oldest,  
that is to saye, the Gospell, the which was  
longe tofore promySED by the propheteS in  
the scripture of yfone of God Ihesu Christ.  
The same thyng was sayd to Paul, whan  
he preached Christ at Athene: they toke him  
& led hym to Marcis strete, sayenge: Maye  
we not knowe what new leatnyng this is,  
that ye teach: for ye bryngē in to our eares  
new thynges. Was the teachyng of the A-  
postles (I praye you) strayght waye newe,  
because it was thought newe to the proude  
Gētyles, swellynge and bounde with theyr  
carnall and fleshy wyse dome: Euen suchē  
lyke thynges in these later dayes, do they al  
suffer: which teach purely the Gospel of the  
A. it.

the lypus fauour and gloriy of God. Which  
to not abuse þ wordes of euerlastynge truthe  
þt; auantage: but as it were of syncerenesse  
but as it were of god, so speake we by Christ  
in the syght of God. This is the new doc-  
ttine (saye our aduersaries) lately deuysed &  
fornyshed in the shoppes or workehouses of  
heretikes. Let vs abyde styl in our old fayth  
Let the holynesse of our fathers, the autho-  
rite of the coucels, the consent of the longe  
tyme & so many ages, hold vs in the wayes  
of our fathers. Let the heretikes go & shake  
theyz eares, wþ theyz new learnynge, which  
spronge and rose vp of late. Those thynges  
which we teache came not all from Christe  
and the Apostles by writynge, neuerthe-  
lesse they came by a faythfull revelacyon, &  
shewynge vnto vs. To whom I wyll an-  
swere none otherwyse then Christe answe-  
red þ Saduces: Ye erre (sayeth he) and are  
ignoraunt in the scripture. And wolde to  
God that I myght purchace and obtayne so  
much ryght of this braynlesse kynde of men  
as one Heythen man sheweth to another:  
that is, ysþ they wolde fyrist heare the cause  
or matter, and then afterwarde (ysþ it please  
them) condemne hym that is accused. Now  
they condemne innocentes without ony

unto the reader.  
hearynge of theyz cause. And they crete vpon vs (which defende the worde of God) nothyng but galowes,ropes, and fyre, not wytessafyng vs the leest corner of the cholyke church. In so much that I woder of what sprete they be. For that gentle and pleasaunt sprete of Christ, the which fedeth the mysticall body, seeketh for the health and not for the destruccyon of them that erre. Charite the frute of the holy goost (as the Apostle sayeth) doth thynke none euell, but is glad and reioyceth with the trueth, beleueth all thynges, trusteth all thynges. Surely they that set asyde the blynde iudgement of the affeccyon, and loke earnestly vpon the matter, iudge otherwyse of vs. For the olde auncyent fathers dyd never knowe or heare tell of the moost parte of those thynges, whiche oure condemners do teache: then ye maye be sure that theyz leat thyng ought not to be reckened for olde leat thyng and Apostolicall. Furthermore not every thyng that the olde fathers wrote sauoureth of the sincerenesse and purenesse of the sprete of the Apostles. Certayne thynges which were deuyded within these four hundreth yeares, yee rather euen of late, haue bene reccaured by and by of them, as

Unto the reader.  
soone as they were made. And this namely  
is theyȝ learnyng so olde þ they desyre for  
this, that the Gospel almoost shulde cast a-  
waye, and counted as a new teachynge and  
learnyng. Therfore I wolde that they shuld  
knowe and vnderstande that we do teache  
and preache the olde and the true heauenly  
doctrine of the sprete: that is the gospell of  
God, i. Tim. iii. the greate mystery of holyn-  
nesse and godlynnes, that God was declared  
in the fleshe, was iustifyed in sprete, sene of  
the angels, preached to the Gentyles, that  
cōfidence was geuen to hym in the worlde,  
þ was receaued in to glory. What say you,  
be these newes? God dyd predestinate vs þ  
he myght chose & purchasse vs to be his son-  
nes, by Christ Jesus in his owne selfe, ac-  
cordynge to the pleasure of his wyl, that the  
glory of the grace of God myght be pray-  
sed, wherby he made vs welbeloued, thorow  
his welbeloued, by whom we haue redempcy-  
on thorowe his bloude, forguenesse of syn-  
nes, accordynge to the ryches of his gracer.  
This was the fathers counsell vpon vs, be-  
fore þ begynnyng of þ worlde, that he shuld  
saue vs, and cal vs with an holy vocacyon,  
not according to our workes, but according  
to his purpose & grace, which is geuen vna-

To vs thozowe Jesus Christ before the enter-  
lastynge tyme, but it is opened & declared  
now, by þ appearing of our sauour Christ  
which put death awaie, hath brought forth  
lighþ, and immortalite thozow the gospell.  
The which thyng seynge that it was pro-  
mised so longe ago by the prophete, at the  
commaundement of the holy goost, & nowe  
publyshed thozowe all the coastes of the  
worlde, howe darre they for shame call it  
the new learnyng. Leasse you wycked men  
and stauenche your blasphemyes, geue glory  
and prapse with vs vnto God: & embrace and  
loue (as ye ought to do) the mysteries of the  
trueliþ with deuoute myndes, lest ye be in-  
durate and made hard harted of God, with  
the reprobate and castawayes: the which be-  
lieue not the trueliþ, but alowe vnryghteous-  
nesse. The axe is layed at the roote of the  
trees. Wherfore I dodynge the offyce of a  
Christen brother, haue made a comparsyon  
betwene the new learnyng and the olde,  
where by deare brother thou mayest easly  
knowe whether we are called worthely or  
unworthely the preachers of new learnyng.  
Sfor so dyd they call vs of late, scorninge  
and of a contempte mynde, and ye despred of

A.iii.

me to know what I thought best to answer  
to these braynes and madde fellowes. The  
which thynge seynge that it can not be ex-  
pressed in an epistell , I thought it beste to  
bestow a few houres in this matter, in these  
dayes called ffastyngam , in latyn Carnis  
primitum, which hath þ name of the takyng  
awaye of fleshe. In the whiche dayes after  
the maner of the Gentyles & Heythen me,  
they vse vncomly playes and games. Take  
in good worth the labour of youre frende .  
Fare wel, and pray to God for me a synner

## ¶ Of sacramentes. The new learnyng.

It is ynough and sufficient to receave þ  
sacramentes effectually and with frute to  
haue no stoppe nor let of deadly synne: And  
ther is not requyred in a man a good moti-  
on, within hym which receaueth the, where  
þ by of a congruence or of worthynes he may  
deservue grace: for the sacramentes bryng  
grace with them of the worke þ is wrought  
þ by them, or by the worke it selfe: that is to  
saye because þ worke is shewed & ministred  
as a sygne or sacrament . This sayeth the  
mayster of sentence, in the .iv. boke in the  
fyfth distinction . By the doctours.

**The olde learnynge.**

The gospel witnesseth þ we be sauied not by an holy sygne , but thorow fayth. Gene. xv. Abraham gaue credence & beleued God and that was reckened to hym for ryghteousnesse. Rom. iii.ii. Rom. x. Yf a man beleue frō the harte he shalbe made ryghteous. He sayeth not:that with the body an holy sygne is taken vnto ryghteousnesse. Also Abacuc. ii. and Roma.the fyfth. The iuste shall lyue by his fayth. He sayeth not:He shal lyue by the sacramentes. It foloweth therfore after the olde learnynge , that fayth is necessary to be had in hym that receaueth the sacramentes with frute.

**¶ Of penaunce, The new learnynge.**

A mans wyll onely naturally (doyng þ lyeth in hym) maye dispose it selfe to the receauynge of grace , by an acte confirmable vnto ryght reason, þ which is morally good Also a mans wyll in puttynge awaie a stop or let, that is, the purpose of deadly sinne, of a good motion drawen out of feiwyll, may deserue the fyfth grace of a congruence. In the seconde boke of þ master of sentence þ xxv.distinction. What meaneth this leat-

A v.

tryng els, but that (as Delagius sayeth) the  
begynnyng of our iustificacio cometh of our  
selues, and the ende of makyng perfect com-  
meth of God: Then myght a man by hys  
owne strenght begynne penaunce, whiche they  
call contryci: as though þ begynnyng of it  
were in vs. Thys learnyng maketh ypocry-  
tes, & maynteyneth þ pryde of the olde mā.

### ¶ The olde learnyng.

In the tenth chap. of zachary it is wrytten  
I wyll conuerte them because I wyll haue  
mercy vpon them Trenorū.v. Conuerte vs  
Loze to the, and we shalbe conuerted. Iohn  
xv. Without me ye can do nothyng. Philip-  
pens.ii. God worketh the wyll.ii. Corinth.þ.  
iii. Chapter. Every good thought is of God.  
Roma.xi. Yf it be of workes, then is it not of  
grace.ii. Timothe the.iii. Chapt. Yf God at  
ony tyme wyll geue them repentaunce. sc.  
Therefore after þ olde learnyng repentaunce  
is the gyfte of God, the whiche grace that iu-  
stifieþ, worketh, and not the power which  
draweth oute frewyll. Before þ tyme that a  
man haue grace, nother his thought nor his  
wyl is good: nother hath he ony good work,  
but al is syn: for as þ tre is, such is his frute.  
The persone is a synner, & also fleshe: then,

what other thyngē can it saouit, wylle, and  
worke but fleshly thynges. Thys doctrine  
maketh men lowly, and beateth downe the  
pryde and arrogancye of the olde Adam.

¶ Of confession. The newe learnyngē.

Who so euer cometh to the peares of dis-  
crecyon, at the least once in the yeare, he is  
bounde to confesse all his synnes, both open  
and secrete: wyth all theyz circumstaunces  
to his curate, or els he is not a Christen man.  
And the bishop hath authoryte, to reserue, &  
kepe onely to hym self þ forgeuenesse of cer-  
taine synnes, by the reason of theyz greate  
enoromyte, þ whiche a simple prest can not as-  
soyle, but in the poynt of death, so do þ new  
fellowes saye. As in the canon lawe Cap.  
Omnis utriusq; seruus. ac. and the Mayster  
of sentence aboute the. xvi. distinction.

¶ The olde learnyngē.

In the, xxxi. Psalme: I haue sayde I wylle  
confesse agaynst me myne unryghteousnesse  
to þ Lord, & thou hast forgiuen me þ vngod  
lynnesse of my synne. Beholde, þ Prophete  
doth confesse hym to þ Lord: & he getteth for-  
giuenesse of al his sinnes. Luc. xviii. þ public  
can sayeth: be merciful to me a synner, & he  
goeth home iustified into his house. Where  
is here ony rehearsyng, of circumstaunces, & of

20 / confession.  
hydde synnes , in the prestes care: Luce. vii.  
the synfull woman speakeþ no thyng , but  
wepeþ and falleþ lowly downe at the fete  
of Jesus , and she had by þer forgeuenesse  
of his synnes , & herd sayd vnto her: Departe  
in peace. Matheu the. iii. Jerusalem and all  
Iewry and all the contriȝ nexte to the flode  
Iordan, goeth forth to Ihon, and they con-  
fesse theyȝ synnes: namely in a general con-  
fession . þfor they graunted themselues to  
be synners : in as muche as they are bap-  
tyme , a sygne of repentaunce , yet þor al that  
ye heare of no rehearsall of synnes . We  
reade in the actes that þ same thyng was  
done at Ephesus at the preachyng of the  
Apostle : yet þor all that we se in no place  
these wordes, a peculiare or proper preste, al  
hyd synnes, all circumstaunces, and such o-  
ther . In the fyfth of Ihon the.i. chapter we  
haue a confession which is of goddes lawe,  
by the which we confesse oure fautes lowly  
to God the knower of mens hartes: and he  
is faythful & ryghteous to forȝeue vs them.  
þfor he geueth grace to lowly persones, and  
resystance proude men.i. Pet.v. Where as  
true penaunce is, truly there is also confessio,  
as the true frute of penaunce. We do not vt-  
terly forȝake articulat or care confessio, but

the addicciōs of mans tradyciōs are paſte  
and ſondered fro wholsom doctryne, as chaf  
is from þ corne. It is an wholsom doctryne  
and accordyngē to goddes lawe, to requyre  
the lawe of the mouthe of a preſte, and to  
learne of the bÿſhop the waye of the Lorde.  
Malachi.ii. Agge.ii. i. Timot.iii. Titū.t.  
Therefore I wolde not that the order of the  
church ſhuld be broken, which is.i. Corin. xii  
where the Apostle after that he had made  
menſyon of the myſtical body, ſheweth that  
Chr̄iſt ſet in þ church or congregacion, fyſt  
Apoſtels, the Prophetes or preachers thyrd  
ly teachers. Why ſhulde teachers be in the  
churche: Namely for thys entent, that they  
hauyng the fashion and forme of wholsome  
wordes ſhuld teache the churche thoſe thynges  
which be necessary for mans ſaluation,  
and reſiſte wyth the ſwearde of the ſp̄yte,  
the enemyes of the fayth & all vngodlynesſe  
and that they myght preache þ worde bothe  
openly and preuely, that they be feruent in  
ſeaſon and out of ſeaſon, that they rebuke,  
reproue, and exorte with all gentelneſſe and  
learnyng. ii. Timoth. iii. Let them knowe þ  
face and countenaunce of theyz flocke, and to  
be ſhorte, let the be full of thoſe vertues, the  
which god requireth. Ezechiel. xxxiii. t. of the

watchmen or overseers of þ house of Israell.  
Yf we perceave not and be ignorant in ony  
thyngē that pertaineth vnto a christē mans  
lyvinge, and it is not playnely taught in þ  
open sermon, we must go to the curate, to-  
heare of hys mouth the iudgementes and  
testimonyes of the Lorde . Yf ony doute  
aryse in oure consciences, whome ought  
we rather to go to , and axe counsell, then  
of the hyrdman of our soules: ffarthermore  
whē we be faynteharted, or haue no corage,  
and are vexed with tētacions: we maye not  
despyse the remedy that god ordened. Thou  
hast Gods worde. Math. xviii. Where as. ii.  
vii. iii. ac. And Ihon. xx. Whose synnes ye shal  
rempt. ac. Whome wold not these faterly  
promyses prouoke and allure to confession:  
where as the conscience is lyfted vp and  
stablisshed not by mans worde , but by  
Gods worde , spoken by mans mouth: But  
these be mans addicions to bynde a mans  
conscience with a law, and to cōpell hym: To  
confesse all hys synnes with all theyz circū-  
stances , at a certayne tyme , to hys owne  
preste or curate whatsoeuer he be : whereby  
mens consciences be marked wyth an whote  
yron. ffor he that is not confessed after the  
manner that is prescrybed in the confessio-

inals , either by the reason of ignorance, or  
of a fraple memoory or shamefastnesse , (ye  
though he be ashamed and repent hym of  
hys euell lyfe with all hys harte ) yet for all  
that as longe as he lyueth he beareth about  
wyth hym an vnquiet conscience , and full  
of dispayre . And ys a man take a lytell  
diligence, or haue a good memory, or wryte  
hys synnes in a pece of paper, and so confesse  
and poure oute into a frears eare, that can  
not well heare all the fylthynesse of hys  
uncleane lyuyng , good Lorde howe glad  
is he : that not onely he hath satisfyed the  
lawe:but because also that he hath taken of  
hys shulders a burthen heuyer then Ethna  
the hyl that always burneth. Then (as who  
say, he hath deserued forgeuenesse of hys syn  
with thys troublousome worke) he standeth in  
his owne conceite, which wol haue dyspay  
red, ys he had not rehearsed hys synnes, af  
ter hys maner. Let the bysshoppes appoint  
learned men to heare confessyons , and not  
block heades: & then the people shall come to  
the prestes by heapes and swarmes. The  
which thynge whyle they do it not, let the  
blame themselues, and not vs, ys the people  
set lytle by theyz parsons or curates. ffar  
ther more as concernyng the reserwyng,

rgyng or synnes of certayn causes and  
chaunces, let the head rulers in the church  
tel a cause why they do differ and abhorre so  
greatly the Apostles rytes and teachynge.  
A preste, or an elder, & a bishop, with Paule  
be all one. The scripture maketh no such  
difference of ministers, in the laboure of þ  
gospell. Whan the Lord sent forth hys disci-  
ples into þ wrold, he gaue them lyke power,  
sayng: Go into all the wrold and preach the  
gospel to every creature: he that shal beleue  
& be baptysed shalbe saued. Marke. xvi. And  
John. xx. he sayth vnto them: Take ye the  
holyn goost, & whosoeuer synnes ye forgeue,  
they shalbe forgeuen. Where is here ony dif-  
ference betwene a bishop, & a symple prest:  
Is it harde to knowe what thys be to saye:  
Whose synnes ye remyt they shalbe remyt-  
ted: Thys is the doctrine of Christe and  
hys Apostles.

### ¶ Offsatisfaction. The new learnyng.

A certayn satisfaſſion is to be enioyned to  
hym that is confessed of hys synnes that be  
past, accordyng to the quantite or qualite of  
the synnes, that he may content and satis-  
fye the ryghteousnesse of God. Thys hath  
the xvii. and. xviii. distinction of the fourth

**Voke of the Mayster of Peccance.** By  
doctrine the grace of Christes redempcyon  
is darkened, overshadowed, and defaced, &  
mans workes enhaunced to the moost hyc  
inury of Christes passion.

### **The olde learnyng.**

**E**say the. llii. Chapter. He is broken for  
our wyckednesse. The father hath layed  
on his necke al our iniquyties and wycked-  
nesse. I haue smytte hym for the myschefe  
of my people. Here thou mayest se þ Christ  
dyd satissacciō for the synnes of al þ world.  
Also. i. Pet. ii. He bare our synnes in his bo-  
dy, on the crosse, that we shuld be delyuered  
from synne, & shuld lyue in ryghteousnesse,  
by whose strypes we are healed. Also in the  
fyrst epistle to the Corinthyians the. i. chap.  
Christ is oure ryghteousnesse and redemp-  
cyon. Joh. in the. x. Chapter: Christ spent his  
lyfe for his shepe. Rom. v. We be brought in  
sauour with the father, by þ death of Christ,  
and not by our satissacciōn. The same we  
haue also Ephe. i. And Collosenses. i. and. ii.  
Christ toke away the obligaciō of handwrp  
tyng, which was agaynst vs by the decrees,  
and he fastened it to the crosse. i. Joh. i. The  
blonde of Christe clenseth and pourgeth vs

**B. i.**

from all synne. he sayeth not our satisfacciō  
doth purge vs . Now haue we proued by  
these places that only þ death of Ch̄rist is a  
full satisfacciō for the synnes of al þ world,  
and not our fylthy ryghteousnesse . Let vs  
then call those scourges or punyshmentes  
which our louyng father sendeth vs , or we  
take our selues (preuentyng þ hāde of God)  
correccyon, strokes and suche other names  
as the scripture vseth . This wōrde satisfac-  
cyon is a proude wōrde & hated to al christē-  
tates, that heare somtyme the souide of this  
sayenge of S. Luke in the .xvii. Chap. Whan  
we haue done all thynges which be cōmaū-  
ded vnto vs , yet we maye saye þ we be vn-  
profytal seruauntes . Let claye & ashes be  
ashamed of this proude wōrde satisfacciō  
for synne . Shame be vnto vs , & ryghteous-  
nesse vnto God . Yf we with our workes &  
correccyons do make amēdes or satisfacciō  
for our synnes, then Ch̄rist dyed in vayne .  
And by this doctrine the grace þ bryngeth  
vs in the fauour w̄ God, is magnisched by þ  
bloude of Iesus, & mās worke is lytle set by,  
to þ most worthy prayse of Christes passiō .

¶ Of fre wyll . The new leaunyng.  
A man hath fre wyll & choysē not onely

in the state of innocency, but also of his fal-  
and synne: And it is of so great vertue, that  
he doynge that lyeth in hym, may remoue þ  
stoppe and hynderaunce of grace , & dispose  
hymselfe to grace that iustifyeth. And lest a  
carnall man, proud ynough of hymselfe, shuld  
wante nozysyng for his arrogancy , they  
go aboute to strengthen and confirme this  
doctrine with scriptures falsely vnderstāde  
Ecclesiasticus in the .xv. (saye they) sayeth  
and proueth fre wyll, where as God is sayd  
to haue left a man in the power of his owne  
counsel, and to haue geuen hym commaun-  
demētes þ whitch (yf he do kepe) they shuld  
kepe and saue him. And to this purpose they  
swepe & gather together, what so euer lawe  
or monition is ony where in al þ scripture .  
As who say we myght gather wel after this  
maner : God hath commaunded that we  
shuld do this, he hath apoynted the condycyon-  
s of lyfe, he threatneth Payne to thē that  
breake them: ergo it is in oure power to do  
that same: wote ye well it is a sure argu-  
ment: much lyke vnto this, the mayster byd-  
deth þ seruaunt go an hūdred myles on one  
day: ergo he may go an hūdred myles on a  
daye. Although I se many mē of great repu-  
tacyō almost promysyng theselues þ victory

in the defendyng of fre wyl, with this shone  
argument. Whan in the meane season they  
cōsyder not how lytle this doctrine maketh  
for the glory of Christ, which before al thyn-  
ges oughte to be soughte. Is it not a greate  
sklaunder of the true learnynge, to teach af-  
ter this wyse: Grace geuen freely, or the ge-  
nerall influence with the vnderstandynge,  
that vnderstandeth or directeth aryght, and  
the wyl confirmably wyllyng, are ynoch  
to deserue the fyfth grace, whiche maketh a  
man fyfth to come in fauour: Who wolde  
haue loked for so much lyfe and health in þ  
man that was left halse dead of the theues,  
Luc.x.that although he could not heale hym  
selfe, yet he myght go in to the Poticaryes  
shoppe, nedynge no horse, myght shewe hys  
grefe, bye salues & paye for þe whē he had  
done: Go to I am content, let them teache  
that iustificaciō can not be by our strength,  
without grace þ iustifyeth: yet they teache  
that the begynnynge of penaunce is in vs,  
when they geue unto vs the preparynge vn-  
to grace, doyng as much as lyeth i vs, that  
we maye deserue of a symlynesse the fyfste  
grace by a good moyon drawen out of the  
fredome of the wyl. Is not this to geue the  
fyfth good motiō to nature: Moreouer, they

that a man by his naturall strength , maye  
fulfyll goddes commaundementes, as con-  
cernyng the substance of the acte, although  
not accordyng to the intent of the coman-  
der, that is God . Yf that be true, it is in a  
synners power to amende or to continue in  
synne . Yf nature maye do so much, what  
nede haue we of grace : Whan symple merite  
heare those thynges, whan shall they at ony  
tyme learne Christ truely: whan wyll they  
geue thankes for the vnspeakable benefyte  
of theyz redempcyō: A lytle thyngē holdeth  
me, but I laye on these teachers the sayeng  
of saynt Peter: They denye the Lorde that  
bought them , and they make marchaudyse  
of þ people of God, with theyz fayned wo-  
des. Whan dyd Christ or the Apostles euer  
speake after this maner: The merite of co-  
gruence, the meryte of worthynesse, to do  
that lyeth in hym, fre wyll, the productiue  
vertue of fre wyll: Thou christen mā syne  
these sayenges as the pestilent blast of the  
crafty serpent, where with he maketh oure  
nature (whiche is proude already) to swell  
agaynst God . Thou haste (good reader)  
a tayste of the scoolemens learnyngē offre  
wyll, the whiche hangeth nothyngē toge-  
ther. for whan they be charged wþch scrip-

ture, in þ despite of the þelagias they wyll  
be thought fauourers of grace, somtyme þ  
maruapulous euaspon preferrynge a specyall  
helpe of God, before mans wyl, both in wyl  
lynge and in workynge. And a lytell after  
they lepe backe agayne to the excellent  
gystes of theyz nature, lest they shulde be  
thought to fauoure the Manichees.

### ¶ The olde learnynge.

Romano.the.xliii.Chapter.What so e-  
uer is not of fayth,that is synne. The that  
good motion of fre wyl before grace that iu  
stifyeth is synne. Then what madnesse is it  
to wyll,to deserue grace by synne: Or what  
lyberte is it, whan a man can n̄ do wel of  
hymselfe but only ewel: what health is that,  
to haue power to fal and not to ryse or stāde  
without the helpe of another: the.ii.to the  
Corin.the.iii.Chap.Our sufficiencie or able-  
nesse to do good is of God.Rom.iii. fayth  
iustifyeth. Before fayth a man is a synner  
and ewell,then how can he haue a good mo-  
cyon of hymselfe,whom fayth hath not stea-  
red vp:how can a thorne tre bryng forth a  
grape.Joh.viii. Every man that doth synne  
is the seruaunt of synne.ii.Petri.ii.A man  
is brought in bondage vnto hym,of whome

he is ouercome. Ephe.ii. By nature we be p-  
chylde of wrath Ge.vi. We be flesh, Jo.iii.  
Excepte that we be borne agayne.i. Corin.  
ii. A carnal man perceaueth not those thyn-  
ges whiche be of the sprete of God. Then  
how can the seruaunt of synne, the sonne of  
wrath, flesh, a carnall man: before he be re-  
generate, haue mere naturall power & good  
mocys of hymselfe: Can an euel tre bryng  
forth good frute: Excepte that we be rege-  
nerate with the grace of Christ: ( accor-  
dynge to the ymage of the earthly Adain) we  
beare no goodnessse. Seynge that the holp  
goost doth expressely and vehemently pro-  
nounce, that we be not only prone and ready  
to euel: but also euell in dede. ffarthermore  
the Lorde maketh lawes, but (before þ thou  
bryng in this cōclusiō: Therfore we may: or  
els wherfore haue we so many preceptes &  
threatenynges:)learne of Paul Roma.the  
iii. Chap. that the lawe is the knowlege of  
synne and not the auctor of ryghteousnesse  
The lawe is spirituall & we be carnal, folde  
vnder synne, Rom.vii. Therfore thou must  
be spirituall that thou maye kepe the lawe,  
which is not in thy power, but it is þ grace  
of God: Wherfore thou maye learne of the  
lawe, to knowe thy mystry, the which after

B.iii.

thou hast knowen, thou art compelled to go  
to Christe the perfeccyon and the fulfyl-  
lynge of the lawe. The lawe iustifypeth  
the not, but it declareth to thy shame, howe  
farre thou arte from the dew clennesse of  
lyfe by thyne owne faute. Therfore thou  
mayest not thynde thus with thy selfe: I  
haue a good lawe, what nedeth more but  
my laboure and diligence. I knowe good,  
reason wyll tell my what is ryghte, I wyll  
laye to my handes, and I wyll be iustifyed  
by my dedes, drawen out and commaun-  
ded. Not so ye wycked personnes, not so,  
heare and take hede of the holy wordes of  
scripture, and the proude pharisaitcall sprete  
shall haue his combe cut. The Israelites  
dyd caste in theyz myndes whan the lawe  
was set forth that they could do al thynges,  
lokynge on Moses face whiche was cou-  
red: But it was sayde vnto them Deutero-  
nomi.the.v.Chapter: Who can geue them  
such a mynde to feare me, and to kepe my  
commaundementes: Surely iustifypenge be-  
gynneth at feare and loue. But ye se that  
they haue not the feare of the Lorde, nor  
such a mynde as can do ony good of it selfe,  
Therfore in Deu.the.xxv.chap. sayeth Mo-  
ses. The Lorde shal circumcise thyne harte.

and Ezechiel. xi. I wyl take away the stony  
hartes. And Ih̄o the. vi. Thercometh no man  
to me, excepte my father draw hym. Wher-  
fore ye hypocrites learne of the lawe youre  
dewty, feblenesse and paynes, and when ye  
sele Moses handes heuy, flye to hym so fur-  
cure with all youre harte, the which Roma-  
noz. viii. is descriybed to be the fulfyller of þ  
lawe. Math. xi. Christ promysed rest of the  
soule to all them that be laden. Ifor when  
we do the besste that lyeth in vs, we beyng  
euell trees, brynging forth euell frutes, that is  
to say, we synne. Ifor such as every man is,  
suche thynges dothe he thynke, speake and  
worke. But we be flesh, therfore we sauour  
of fleshly thynges. Why do we not grauntee  
with saynt Austin in the boke of true inno-  
cence, þ whan a man lyueth after his owne  
way and not after God, he is lyke the deuel  
for an angell shulde not haue lyued after an  
angell, but after God, that he myght stonde  
in the trueth. A man hath nougat of hym self,  
but lyeng and synne: but if a man haue ony  
trueth or ryghteousnesse, he hath it of the  
welle, which is Christ. And that which we  
haue by Gods lyberalite, hangeth of Gods  
power, and not of oure myght. Ifirst consider  
well the wordes of the holy goost. Roma. x.

where he calleth his owne þ vessels of mer-  
cy, and Roma.viii. The children of God, be-  
led with the sprite of god. Esate.xxvi. Lorde  
thou hast wrought all oure workes in vs.  
Therefore knowlege thyself þ handy worke  
of þ almyghty maker, ordened in Christe Je-  
su to bryng forth good workes, that he hath  
ordyned (marke which he hath ordyned) þ  
we shuld worke in them Ephes.ii. Therefore  
that thou consentest to the inspiration of  
God, hast a good wyll, and workest wel: the  
grace of God worketh al these thynges in þ  
Thou indeed cōsentest, wylleste, and wor-  
kest: but god maketh the to consente, wyll,  
and worke, so that thys sayng also maye be  
alwayes iustly layd before thyne eyes: what  
hast thou, that thou hast not receaued? If  
thou hast receaued it of other, why doest  
thou reioyce & boaste, as though thou had-  
dest not receaued it: i. Corinth.iiii. Not to  
vs Lorde, not vnto vs, but to thy name geue  
praye. Behold nowe not thy frewyl, but  
bounde. But þf the sonne delyuer the, then  
shalte thou be truly fre. Johā.viii. ffor we be  
delyuered from syn by Christ, that we may  
serue ryghteousnesse. Roma.vi.

¶ Of fayth and workes.  
The newe learnyng.

Not onely fayth iustifyeth, for worfes iu-  
stifie also, & fayth may stande and be with-  
out good frutes and grace that iustifyeth, in  
hym that is a breaker of þ cōmaūdement of  
god. Therfore are ther two kyndes of rygh-  
teousnesse necessary to saluation, that is to  
wytte offayth & worfes. The one without þ  
other(excepte a mā haue no tyme or leasur)  
doth noth sane a man.

### ¶ The olde leaunyng.

We suppose that a man is iustifyed by  
fayth without the dedes of the lawe. Ro.iii.  
Here the Apostell doth not doute or gesse  
( as som do understande hym amysse ) for þ  
truthe of þ greke hath : We reken or gather  
hy reason: ff oꝝ Theophilactus doth expouſd  
thys word & sayth sillogizometha, as though  
by reasonyng he gathered thys forſapde  
sayenge. Wherfore worfes do not iustifye,  
but fayth. And this is not my dreame, but þ  
moost pure doctrine of þ holy goost, in þ.iii.  
g.iii. to the Roma . Where as the Apostell  
reasonyng by þ scripture of Abrahā beyng  
iustifed, most euidently proueth þ fayth is  
rekened to vs for ryghteousnes. Yf Abrahā  
(sayth he) was iustified by his worfes, he hath  
where vpō he may boast, but not before god

ffor what sayeth the scripture x. Genesi. xv.  
Abrahā gaue credēce to God, and that was  
rekened vnto hym for righþeousnesse. And  
in the ende of the fourth chapter he sayeth:  
That it was not wrytten for hym onely , þ  
it was rekened to hym for ryghteousnesse,  
but also for vs, to whome it shal be rekened.  
Nother understandeth he here onely the ce-  
remonyll workes of the lawe , but also of  
the x. comandemente, the which is playne  
Roma.iii. When he sayde that no man was  
iustifyed by the workes of the lawe , shortly  
after he sayeth: fför the knowlege of synne  
is thorow the lawe. The which clause doth  
sufficiently shewe, of what workes, of þ law  
he speaketh. Yf it be so that oure workes also  
do iustifye, than Christ geueth but the halfe  
of oure saluacion , and then how many sa-  
ueours shal ther be: Ther is onely but one  
iustifier and saueoure , that is Christe : by  
whome we be iustifyed freely , thorow hys  
grace.Roma.iii. Therfore workes do not iu-  
stifye, but fayth in Christe : not that fayth þ  
scoolumen cal informis (that is a dead fayth)  
but that true and luyng faythe , workynge  
by charite.Gala.v.chap. Lkewyse as we be  
iustifyed before god by fayth, the which is þ  
true iustification before men( that se vs

in the face ) we be iustifyed by worke<sup>s</sup> that  
is to saye we be knownen to be ryghteous by  
the frute of good workes, of þ which thyng  
the wordes of saynt James ought to be vn-  
derstonde: so he þ wyll loke well on Paules  
disputacion offayth and workes, shall easly  
perceave, why þ we saye that fayth alone  
iustifypeth. ffor we sayne not with this word  
alone , a fayth that is without charite , but  
we shew that workes be not the begynnyng  
of oure iustifac*tiō*. Also we be not saued by  
workes, Titum .iii. but accordyng to the  
mercy of god, thozow the lauour of regene-  
racion, and by renewynge of the holy goost  
iest ony man shulde boaste of man. Good  
workes are not forbydden by this doctrine,  
but faythe þ welle of good workes is taught  
and vnto grace is geuen that is hyz dewty.  
Parte of the prayse is geuen vnto vs, by the  
newe learnyng of scoolmen, þ which thyng  
how blasphemous a thyng it is, the saythful  
Chr<sup>i</sup>stē men can tell. And so þ old learnyng  
taketh not away workes , but setteth them  
in theyz place, that they maye be witnessess  
of oure fayth, subdue the fleshe, & serue oure  
neighbour, but not that they shulde iustifie:  
seynge þ onely fayth of þ mere mercy of god  
thozow his worde doth iustifie a man. The

person that is iustified, worketh iustly, yet  
for al that, he doth not boaste of the righte-  
ousnesse of workes as necessary to saluaciō,  
lestē when he seketh his owne righteousnes-  
se, he lese the ryghteousnesse of God, that is  
saythe Roma. x. And he grauntech the very  
truth with Esay. liiiii. That the ryghteous-  
nesse of hys workes, is lyke a fylthy clothe  
desyled with the flours of a woman. And  
he an vnyprofitable seruaunt. The which is  
onely þ way to come to true ryghteousnesse  
of oure workes. That is when þ workynge  
busely, yet in all thy workes knowlegest  
thy self a synner: þ flyȝe onely to the grace  
of the mediatour, settest muche by the prycē  
of our redempciō. ffor þf the ryghteousnesse  
of our workes, be of ony value, the death of  
Chryste hath not wholy and fully wrought  
oure saluacion, the whiche is blasphemous.  
The short argument of Paule stondeth  
and is sure and vnmoueable: Yf the righ-  
teousnesse come of the lawe, then is Chryste  
dead in vayne: But Chryst dyed not in  
vayne, therfore ye boaste in vayne of the  
ryghteousnesse of workes and of the lawe.

**¶** Of meryte or deseruyngē.

The newe learnyngē.

Whan wedo that lyeth in vs in vnausynge  
out of a good motion towarde God by the  
freedom of þ wyl, we deserue the fyrist grace  
of congruite & semlynnesse, although not of  
worþynnes. Also the soule endued with grace  
by an acte drawē out of þ frewyll & of grace  
deserueth worthely everlastynge lyfe. Be-  
holde christen reader, whan as carnall wys-  
dome shall heare that she hath such power,  
and can drawe forth by naturall power a  
good mocion towarde God, & may deserue  
therby, wyll she not fall to the pharisaycall  
þryde: and wyll she not attribute to her  
selfe it that partayneth to God: The which  
is nothyng els, but to treade vnder fete the  
sonne of God, and to reken the bloud of the  
testamente but as an vnholynesse and a þphane  
thyng, by the which we be sanctifyed. More-  
ouer oure nature which leaneth and setteth  
to muche by her selfe, swellynge wyth thys  
learnyng, is brought into cōfidence of woz-  
kes. For nature hearyng that we partly can  
deserue everlastynge lyfe with oure dedes:  
wyll enforce herselfe to heape together me-  
rutes: the whiche beynge many and plente-  
ous, she wyl trust vnto, & haue a good hope i  
them: and when they fayle an decay, she wyl  
be feble mynded and despayre: by the which

errour p worthynesse and deseruyng of Chri-  
stes death is defaced and hyd wytch darck-  
nes , and mans conscience is buylded vpon  
the sonde of workes, and surely at every te-  
peste of tribulacion it wyll fall.

### ¶ The olde learnyng.

In the seconde Epistle vnto Timothe the  
t. Chapter. God saued vs not accordyng to  
oure workes , but accordyng to his purpose  
and grace, whiche was geuen vnto vs before  
þ euerlastyng tymes. Such lyke is ther also  
Tit. iii . Itē. Ephē. ii. Ye be saued by grace  
thorow fayth, and not of your selues: it is þ  
gyft of God, & not of workes, leste ony man  
shulde boaste. The scripture here taketh a-  
way the cause of deseruyng or merite from  
oure workes , and geueth to grace that we  
be saued. For that he sayth: not accordyng to  
oure workes , and also: not of you, surely he  
doth not admittre or receaue that acte or  
tede that is drawen out of wyll, to þ prayse  
of saluacion or merite. Christe deserued all  
thinges vnto vs with his bloud. And we are  
iustifyed frely Roma. iii. The heretage was  
not gotte by oure laboure , but by Christes.  
The fayth in Christe maketh vs sonnes,  
therfor he yez: ergo, workes do it not. Ro-

iii. To hym that wōrketh is the rewārd  
not reckened of fauour, but of deute. To  
hym that wōrketh not but believeth in hym  
that iustifyeth the vngodly, is fayth counted  
for ryghteousnesse. Ro. viii. If so I suppose þ  
the affliccions of this lyfe, are not worthy  
the glory which shalbe shewed vpon vs. Lu.  
xvii. Whā ye haue done all thynges that be  
comaundered you, yet saye that ye be vnproufys  
table scruauntes. Esay. lxviii. All our ryghte  
ousnesses are as a defyled cloth. sc. i. Corin.  
ix. What hast thou þ thou hast not recea  
ued. Ro. xi. Who hath geueñ him ought afore  
hāde, that he myght be recōpenced agayne?   
Philip. ii. It is God which wōrketh in you,  
both the wyll and also þ dede, euen of good  
wyll. Yf so be that God wōrketh in vs good  
nesse, what shall we arrogantly clayme. and  
escrybe therof vnto our power & strength:  
And yf we deserue þ blysse, why doth scrip  
ture cal it grace: Therfore be not we sauied  
by oures, but onely by the wōrkes and mer  
ties of Christ. But where as the scripture  
somtyme maketh mencyon of rewarde ther  
can no man there vpon take iuste occasyon  
to swell and be prouide: for fayth wōrkynge  
by charite is the gyfte of God, good wōrkes  
are the gyfte of God, so that, yf God do re  
L. i.

we must understand that he doth  
not rewarde our woxkes, but his owne wox-  
kes in vs. But thou yf thou clayme ony  
thyngre there of vnto thy selfe , than shalte  
thou receaue no rewarde of glory with the  
wycked pharyses , but thou shalte fele the  
punyshmente of the fyre of hell. And seyng  
that it is so , it maye be easely iudged, who  
teacheth more truely . I with the Apostle  
do alwayes exhorte men , to the true good  
woxkes, which be done in fayth, alwayes ta-  
kyngre hede that a man by reason of them,  
truste not in hym selfe , and be reprooued  
with the pharise . They do so pryncke and  
move vnto good woxkes, that they rest and  
put in them the hope of saluacyon, and the  
cause of merytes : wherby it chaunceth  
that euery where men do them wyth thys  
false opinion , to be iustifyed and sauued by  
them. We not despysyng the grace of God,  
do teach, both that we be sauued onely by the  
grace of God, and we buylde mens consci-  
ences not vpon woxkes , but vpon the stonre  
that is Christ, agaynst the whiche the gates  
of hell can not preuayle , and do alwayes  
beate in this moost confortable gospell, or  
glad tydypnges: The heretage is geuen by  
fayth, that the promyses may be sure and of

grace. As saþeth Paul Rom. viii. 1. & 1 Cor. viii. 12.  
þustifyed therfore by fayþ, haue peace with  
God thorow Christ.

¶ Of synne. The new learnynge.

The lust or concupiscentia that remayneth in a man after baptyme, the lawe of þ  
membres, infirmitie, or sycknesse, is no synne,  
noþer venial nor mortall, & after baptyme  
it is not original, but is the Payne of synne.  
Neuerthelesse it bringeth forth synne. This  
opinion maketh a man that is baptysed slow  
& dull to fyght agaynst the flesh, for he bele-  
ueth that he is all whole and in sauegarde.

¶ The olde learnynge.

Concupiscentia which sheweth her selfe  
by hir euell frutes, euен in a man that is  
baptysed, is synne of her selfe. Ro. vii. Here  
þe Apostle saþeth: Now I myne owne selfe  
do not this, but the synne whiche dwelleþ  
and remayneþ in me. The Apostle doþ  
not here speake in the person of wycked me,   
for wycked men do not consent to the lawe,  
they serue and obey not the lawe of God w  
þeyr mynde. S. Austen was somtyme of  
this opiniō, that the Apostle had spoke these  
wordes in the person of euell men, but in  
his retractions, and agaynst Julian he doþ  
revoke this opinion, & he sayeth that at that

L. ii.

synne he vnderstode not the Apostle arghē.  
Now he that speaketh so, was baptysed, and  
was the electe instrument of God, and yet  
complayneth of concupiscence and calleth  
it synne, then let the scolemen tel, whether  
the Apostell doth well call that cōcupisēce,  
which bryngeth forth euell frutes ( excepte  
it be stopped) synne or no: Yee let them tell  
whether the holy goost dyd erre in þ worde.  
Verely. i. Corin. xiiii. the Apostle thanketh  
God that he spake moze with tungen, then  
all the Corinthians dyd. Therfore so great  
an Apostle knewe with what wordes he  
shulde name concupiscence. Whē we folow  
that maner of speakyng, we ar chaced out,  
mocked, and cast out as heretykes of them  
that are lytell moued with the cause of so  
great matters, so that they maye triumphe  
in the worlde and lyue in peace. Then the  
trueth is, that cōcupisēce (the which bryng-  
geth forth the same frutes after baptyme þ  
it dyd before) is called synne: as the Apostle  
doth exhorte them that be baptysed, Ro. vi.  
Let not synne reygne in youre mortall bo-  
dies. He doth not saye concupiscence, but  
synne, for so hath the Greke texte. Moreo-  
uer ther is no man but he knoweth þ synne  
is knownen by the lawe, but this cōcupisēce

is forboden of the lawe, for it is synne. Inne  
mitnes surely and also paynes do not fal un-  
der the precepte. And it is knownen that the  
Apostle sayeth. Ro. vii. I dyd not knowe syn,  
but by the lawe, for I had not knownen that  
concupiscence had ben a synne, yf the lawe  
had not sayd thou shalt not lust, and by and  
by he calleth it synne. But this is the diffe-  
rence, namely before the baptyme of þ spret  
and water, that concupiscence or lust was a  
synne raygnynge, but after the wasshyng of  
regeneracyon, it is synne ouercome and sub-  
dued. Of his own nature in dede it is euel,  
but a man truely regenerate, and not wal-  
kyng after the flesh, doth represse and hold  
downe synne with the sprete of grace, that it  
raygne not, nor haue the overhande, þ ther  
be no damnacyon unto them that be grafted  
in Christ. Ro. viii. for it is not reckened him  
to damnacyon, for the sprete that resisteth þ  
fleshe. The whiche thyng saynt Austin in  
these wordes doth conclude: All synne is for-  
geuen in baptyme, not that it shulde not be  
at all, but that it shulde not be reckened for  
synne. Now iudge good reader which of vs  
speake more truly: they that make so lyght a  
thyng of this olde leuen of malycy, callingyn  
it a lytel infirmyte onely, which neverthe-

L. iii.

Iesse is no veniall synne , do not knowe the  
grace of God, and do blasphemie vs þ make  
a great thyng of it:as it is a great thyng  
in very dede, and that we shulde haue nede  
of the great grace of God. We do exalte &  
magnifye with kynde deuocyon and godly-  
nesse the bloude of Christe: where with all  
sinne is pourged and redemed, that we low-  
ly confessours & graunters of our synnes, may  
fynde grace in þ eyes of God the iust iudge

¶ Of worshippynge of sayntes.

The new learnyng.

Not onely Christ is our mediatour, but  
also the sayntes whiche raygne in heauen  
with Christ: wherfore they ought to be cal-  
led vpon as mediatours of intercession, the  
which purchase vnto vs many good thinges  
Dure Lord diuidynge his kyngdome hath  
commytted the one halfe of his kyng-  
dome, (that is mercy) to the saintes, to be ge-  
uen and distributed vnto the worlde: the o-  
ther parte (that is iudgement) he kepereth be-  
hynde for hymselfe. For he that wyl obtayne  
ony thyng of a prynce he seketh out some  
man of authorite, at whose request he maye  
obtayne that he wyl haue, þ which shuld not  
spede þf he came to the prynce alone. Mary  
the mother of God þf she bzaake the head of

the old serpent, whyp shuld she not be a meane  
for mankynd? Therfore our lady & þ saltes  
do worke partly our salvation. The blessed  
virgin is þ neck, Christ is þ head, & we be þ  
membres: no good gyftes come downe in to þ  
membres: but thoroþ Mary as þ necke. Also  
the sayntes workz miracles. For how many  
beyng syck wþ diuerse spcknesses, haue bþ hol  
pen at þ monumētes & tōbes of the saintes?

¶ The olde learnyng.

A synner alone maye not appeare in þ  
fyght of God, (for our God is a cōsumyng  
fyre. Heb. xiii.) excepte he be brought to hym  
by a mediatour, for whose mercies sake he  
doth forȝeue þ synners trespasses. Christ is  
þ mediatour. i. Timo. ii. Heb. ix. Ro. viii. our  
satissacciō. i. Jo. ii. our righteouſneſſe. i. Cor.  
i. our preſt for ever. Psal. cir. Heb. iiiii. v. vii.  
viii. ix. x. Christ is not a fearfull iudge to  
ſaythal me, but an aduocate, calling vnto  
him those þ be ladē. Mat. xi. he is of ſo great  
mercy, þ he gaue his lyfe for his ſhepe. Jo. x.  
Mat. xx. Then we ought not to be afrayed  
of Christe, as þ he were a iudge, but we  
ought to come to þ trone of grace, because  
we be synners, þ ſo we myghte be deliuered  
of ſynne: for he is the lambe. x. Mat. ix. Lu.  
vii. he came not in to this worlde to cal rygh  
L. iiii.

loues men. ac. viij. A syck man feareth not a phisician, but the sycker that he is the more dyscrous he is of the phisician. Shal that phisician which dyed for vs, when we were yet synners. Ro. v. be now vncoustant & do no thyng but threaten & kyll, so that we haue nede of som<sup>r</sup> man to playe the mediatoure and meane betwene hym and vs, to swage his wrath? O vnsempnge thought of a christien man. What a carnal & fleschly dreame is this: how fonde a kynde of fellowes are these: how unlearned in the scripture: Who dyed for vs: dyd Steue or Peter? Dyd not Christ lye for vs: and that of such a charite, as is not able to be expressed. Joh. x. v. Greater loue then this can no man haue, euен that a man bestowe his lyfe for his frēdes. And yet for all that great charite we dreame that Christe is a fearfull tyraunt & that he wyll put away a wretched synner notwithstanding a phisician, with a cruell countenaunce and compytte hym to the tormentours, excepte he brynge some saynt with hym. So worship we now the sonne of God whiche humbled himselfe to the death of the crosse, that we not belyuyng his wordes, whan he sayeth: Come to me and I shall resceshe you, I am the waye, I bestowe my lyfe for my

shepe, but dare be so volde as to accuse hym  
of lyeng, & say: these be woyde wordes which  
þ doest say. Thou hast cōmitted mercy to þ  
saintes, þ canst do nothing els but threates  
and vndo synners. I wyl turne me to som of  
þ sayntes which shalbe me patronē & aduo-  
cate by the. Are not these saynges wicked &  
vngodly: yet they þ wolde be reckened most  
holy of all, be of thys mynde & opinion, and  
they condemne vs of heresye before þ mat-  
ter be knownen. The scripture byddeth vs  
axe in the name of Christ: , such thynges as  
we haue nedē of, Johā.xvi. and not in the  
name of sayntes. Recōciliacion & saluacion  
is in none other name. Actu.iii. The prest-  
hode of Christe is for euermore. And þ Apo-  
stle sayeth. Ro.viii. that Christ remayneth  
& abydeth at the ryghthande of the father &  
maketh intercession for vs. He is onely the  
way to the father. Johā.xiii. By hym we  
haue an entraūce to come to þ father Ephe-  
si. By hym we haue boldnesse and intraūce  
to god in all confidence thorow the fapth in  
hym. Ephe.iii. He is oure hope.i. Timoth.i.  
He came that he myght saue synners.i. Ti-  
moth.i. He gaue hym self an ablacion to god  
for vs Ephesiās.v. And we amonge so many  
pryses of burningg charites fre mercy haue

not leatned yet to trusste in hym, whiche is  
our reconcyler, and brynget in fauour; so ge-  
tell and lyberall, that he dyd not dysdayne  
to be an oblation for syn for vs, þ we myght  
be made the ryghteousnesse of God thorow  
hym: so myghty, that they þ beleue in hym,  
can not be ashamed. Rom. ix. Item furthermore  
the mother that is a virgine usurpeth or ta-  
keth vnto her none of those thynges, þ they  
synge to hyz prayse. I pray you for shame  
darre the corrupters of scripture geue that  
vnto the mother, whiche the holy goost dyd  
prophecy of the sonne of God : Genesis  
iii. for he and not she dyd breake the serpen-  
tes head. In somuch that I can not tel whe-  
ther I shuld maruayll more vpō the grosse &  
rustical ignorance of these greate masters  
or that I shuld crye out vpon the wycked &  
ungodly opinion that they haue of Christe.  
They haue so lytell regarde what they say,  
þ al the thought that they take is, þ always  
they shulde be sayenge somthyng. And eue  
as in tymes past the philosophers of Epi-  
cures secte and þ Stoakes affyrmēd þ God  
dyd none other wayes, and had none other  
subsistence, then they imagyned hym to  
haue: & subscrybed the nature of God wyth  
wayne dreames & deuyces of theyr opinios :

Lykewyse oure false diuynes do ymagyn  
ste to geue from hym his mercys to sayntes,  
and to be a fearfull iudge, and that he dam-  
neth all synners, excepte that he be pleased  
to swaged by the intercession of some saynte  
And this ymaginacion pleasest them well,  
and they comaunde the churchs so to beleue.  
These fellowes also make Mary the necke  
of the mysticall body. Who can abstayne  
from laughynge(pee rather wepyng:) They  
make artycles of the fayth besyde the scrip-  
ture of theyr owne brayne, and where they  
shuld onely stycke to þ scripture, they bryng  
forth olde wyues fables for sounde and true  
thynges, measuryng al godly thynges wþ  
the plummet or lyne of our reason, and by þ  
similitudes of thys world. And whā as they  
tryfle bothe unlearnedly and vngodly, yet  
they be not afrayed to dryue to the fyre, as  
many as wyll not play the fooles with thē.  
And that in all poyntes they may playe the  
false doctors, they w̄aste the scriptures to  
confirme theyr errores, of the which thynges  
I haue spoken very largely in oure commu-  
nie places. But lest ony man shulde thyنك  
that I saye thys in the reproche of sayntes,  
so I thyنك : that sayntes shulde be worship-  
ped, but after the rule of scripture. Seynge.

that they be the glorious members of þ my  
eternal body, þ household meny of God, and  
soyned vnto vs with the moost surest bonde  
of charite. ffor charite perysheth not, but is  
made perfect in heauen: wherfore they loue  
vs, and couet with a brotherly loue oure  
amendment. Therfore let vs reuerently &  
holly kepe the memor and remembraunce  
of them, in the which we may se the wþsdom  
of God, his goodnesse, power and the vn-  
speakeable ryches of mercy, to the exercys  
of our fayth, hope and charyte. ffor as ofte  
as we rememb're theyr manly fyghtynge a-  
gaynst the gates of hell, and the manyfold  
grace of god, the which the father of all con-  
fert poured forth vpō these vessels of mercy  
we are lyfted vp in hope and truste of so  
great goodnesse. And we be prouoked to the  
folowynge of so greate perseuerance, by  
theyr vertues, set out as vehement intyse-  
mentes. What good and devout mā is ther  
but he wyll desyre with all his hart, that he  
myght ouercome þ enemys of oure salua-  
tion, with suche strength of fayth as þ sayn-  
tes were endued and harnessed wþt all, þ  
at the laste hys enemys ouercomme, he  
myght be associate and accþpanayed for euer  
þerze, with þ electe and chosen of God: And

whan he doth se so excellente vessels of glori  
made of the chyldren of wrathe , and of the  
lompe of perdition , not by mans merites ,  
but by the power of the grace of God: that  
he wyll conceaue a trusty hope of so mercy-  
full a father , the whiche made vs worthy  
when he founde vs vnworthy. Then yf we  
praye to God for fayth, hope, and charite &  
seke the kyngdome of heauen before all o-  
ther thynges, that we maye folowe þ foote  
steppes of þ ryght sayntes , than haue we  
worshypped the sayntes very well , & euen  
as we shulde do . For the wyll of God and  
the sayntes is one , wherfore what other  
thyngē wyll they are then the amendment  
of a synner , and the contynuall recydynge  
and remembraunce of the lawes of God.  
But that we shulde flye for succurre to the  
in oure aduersite and nede, that they maye  
be meanes betwene vs and God , they no-  
ther do require it : for they seke nothyngē ,  
but the glory of God , nother can we despise  
them to be mediatours for vs excepte we  
do intury to the moost perfyte and mooste  
sufficient mediatour of all. Now seyng that  
the scripture is oure candle , in the mooste  
darke nyght of thys wrold , we be more sure  
that call upon God by Christe ( the whiche

Byng the scripture doth comande) the they  
which image new kyndes of worshippynge &  
invocacions, of the which the scripture ma-  
keith no mencio at all. Call vpon me (sayeth  
the Lord) in þ tyme of tribulaciō & I shall de-  
lyuer the & thou shalt honoz me Psalm. xlvi.  
And Joel. ii. Whosoeuer wyl call on þ name  
of God for helpe shalbe saued. And in thys  
matter we force not vpō long tyme or longe  
costume: for ch̄ristendome or a ch̄ristenmās  
lyuyng, standeth not in the passyng ouer of  
longe tyme, or in the oldnesse or antiquite of  
costume, but in þ scriptures of everlastynge  
truth. Now good reader iudge what kynne  
of ch̄risten men they be , þ fasten theyz hope  
not in Christe, but in creatures, knowynge  
nothyng atall how muche helpe we haue in  
Christe : they differ very lyttell from idola-  
ters. And whyle they go aboute moost ear-  
nestly to honour sayntes, they dyshonoure  
þe farre out of rule & fashiō that can be: euē  
whē they geue away from god to þ creature  
hope and confidence, the which is dew onely  
to god. As thouchyng the myracles reade þ.  
xxiiii. Chapter of Math. and. ii. Epistle to  
the Tessalonians, and poure mynde shalbe  
at reste and certifyped.

¶ Of the supper of the Lorde,

## The newe learnyng.

The sacrament of the aultare muste be  
geuen onely vnto prestes vnder both þ kyndes,  
and to laye men onely vnder the kynde  
of bread, because that Christe by a naturall  
accompanyng or folowyng is whole vnder  
bothe the kyndes, accordyng vnto that say-  
enge of the sequence: The flesh is meate, þ  
bloud is dryncke, Christe abydeth for al thas  
whole vnder both the kyndes . A lay man  
muste take his ryghtes euery yeare once at  
the leaste accordyng to the chapter Omnis  
vtriusque &c. The masse of a prest is a sacre  
syce beth for quycck and dead, and the syn  
þ the vncleenesse of the person of the minister  
stoppeth not the frute, seyng þ the wroght  
worke of the masse hath strength, and þ ob-  
lation is made in the person of the whole  
churche: wherefore it is a great merite, for  
by it we deserue muche to oure selues, and  
also to other . Wherfoze the ordinaunces  
of masses be good, and yearly obytes be pro-  
fitable . For in other good workes the  
wyckednesse of the person of the mynister  
taketh awaye the cause of the merite there  
it letteth nothynge, wheras the faythe  
of the churche is consydered, and not the  
worthynesse of þ person. Thys is the summe

A wycked man and an vngodly, having on-  
ly a dewe intent, although he be abomyna-  
ble in the spght of God , yet for al þ in thys  
Cause, because he beareth þ persone or is in þ  
towme of þ church, he abydynge a synner &  
a damnable perso, purchaseth and deserueth  
vnto other men, remissyon offsyn and euer-  
lastynge lyfe. This they saye.

**¶ The olde leartynge.**

The Apostle in the fyfth epistle to the  
Corinthians the xi. chapter, preparynge the  
supper of the Lorde , dyd wryte that he toke  
of the Lorde that he taught and gaue to the  
Corinthians. And whan he expounded the  
busynesse and matter cōcernyng the supper,  
he geueth both the kyndes indifferently to  
all the bretheren, euē as Christ dyd ordene  
Mathe. xxvi. Marke . xiii. Luke . xxii. Here  
we haue the worde and the facte of the Lor-  
de , and of hys minister Paule and also of þ  
primitiue church, in the whiche as the fayth  
was more lyuely, charite was more feruent  
hope was more sure , and holy christendom  
was more purer, for it was nearer þ quycke  
sprunge. Yf it be so that it is not leful for vs  
to kepe the worde and the dede of Christ , &  
specially in a great mater, as is þ sacramet:  
for what intent shall the churche of God

have the scripture expounded and declared.  
Dyd not euē the new wryters (as Gerson)  
saye: That nother the byshop of Rome nor  
generall councell, nor yet the church ought  
to chaunge the learnyng that was geuen vs  
by the euangelistes, & by Paul: Yf it be lawe  
full to euery man þ lyft, to chaunge in the sa-  
crametes of þ church, those thynges which  
Christ taught to be kept, & the apostles both  
taught and kept: I praye you what case shal  
the church be in then, which shalbe cōpelled  
to beleue þ Christ þ wysedome of þ father, &  
the Apostles dyd teach christendom such vn-  
perfecte geare & so negligently þ theyz suc-  
cessours had nedē to suplye, amēde & make  
perfecte those thynges þ Christ & his Apo-  
stels lefte behynde them raw & vnperfecte:  
Wyll the Saracens, þ Arabians, & the Aga-  
rens (whom we cal Turkes) suffer that ony  
mā at his pleasure after this fashon shulde  
chaunge theyz Alcorān, & wolde sōtyme take  
somthyng awaþ, somtyme utterly abrogate  
& disanull it, þ theyz lawmaker had wrytten  
somthyng unwarely, or wout diligent hede  
& delyberacyon: And we christen me except  
we suffer the church to be turned out of fra-  
me & peruerted, to be darkened & to be pul-  
led in sunder & minyshed, yee to be utterly

D. i.

capitayne, we be banysched & destroyed as  
the enemys of the church. But y case that  
these be tollerable: who can abyde that ydel  
fellowes shal make marchaudyse of it that  
was leste to be the memoriall and reme-  
mbrance of the death whiche brought lyfe,  
wherby they make a sacrificye of the masse,  
& crucifye Christ agayne, as much as lyeth  
in them: for if it be so that they worke with  
theyr dayly sacrificye (as they call it) remys-  
yon of synne, I pray you then what synnes  
dyd the bloude of the new & everlastynge te-  
stament take awayer? This is therfore oure  
catholyke belefe of the supper of the Lorde:

Iij. Cor. xi. that our fayth maye be increased,  
our charite may be kyndled, our hope maye  
be made sure, by the contynuall remembraunce  
of the death of the Lorde: and that we know  
ynge the cause of the moost precyous death  
of the Lord, may be dayly more & more stea-  
red vp, to geue thankes for the unspeakable  
loue, to destroy the body of synne and to  
walke in newnesse of lyfe.

Secondarely, Therfore the supper of  
Lorde is a memoriall of the death of Christ,  
which brought saluacō and not a sacrificye,

But a remembraunce of the sacrifice which  
was once offred vp vpon the crosse.

Thirdly, Ther is a promes. Psal.c.15.  
that Christ shalbe our byshop for euermore  
ordened of the father , and this promes is  
perfoumed:for Christ hath entred once in  
to the holy place , by an oblacyon makynge  
perfecte for euermore. hebz. ix. and. x. so that  
we nede not to haue hym offered vp for vs  
agayne, the whiche dyeth nomore .

Fourthly, We knowe of the boke Leui-  
ticus, that the oblacyon of Moses was made  
for synnes , whan the oblacyon dyd satisfyre  
and the bloude dyd wash. Then yf this one  
sacrifice, (in the whiche Christ dyd offer vp  
hymselfe)dyd satisfyre for the synnes of the  
whole worlde, accordyng to the prophecye  
of Esay the. liti. Chapter. He dyd beare oure  
synnes, and he was torne for oure wycked-  
nesse, and. i. Joh. the. ii. Chapter. He is our  
satisfaccion and so forth: it foloweth and is  
a good argument, þ all the oblacypns which  
are besyde this, be vapne and voyde þ whiche  
they pretender:

Fifftly, To rayse vp a new oblacyon is  
to set lytel by þ fyrist , to proue God a lyar,  
and to deny Christ whiche bought vs, after  
the wordes of saynt Peter. ii. Petri. ii.

þer whan they say that synnes be released  
and forȝeuuen in the sacrifice of the masse,  
whan the sōne of God is offered vp both for  
quycke & dead, it foloweth after theyz opini-  
on, that that only sacrifice of the crosse dyd  
not satisfye for all synnes. And I praye you  
is not that euē to forsware and denye the  
Lord whiche dyd redeme vs, not with corrup-  
tible thynges, as with golde & siluer but w  
his owne precyous bloude, whā we say that  
it is done by þ virtue of the masse, þ whiche  
all scripture doth saye cometh to vs by the  
death of our Lorde Jesus Christ.

Sixtly. Yet for al that we do not affirme  
þ synnes be remytted only by þ partakyng  
of the supper of the Lorde, but whan we do  
remembre w a true & a kynde fayth the bene-  
fycyte of our redempcion, in the whiche þ sōne  
of God dyd geue his body a sacrifice for syn-  
nes, & shed his bloude to wash away synne:  
by this fayth we be iustifyed & made rygh-  
teous, & we obtayne remissyon of our syn-  
nes, gotten by the death of Christ. And this  
is a delicuous feast of soules, of the whiche  
they that are not partakers, shal peryshe.  
Christ in the vi. Chapt. of Iohn sayeth. My  
fleshe is meate in dede, and my bloude is  
drynke in dede. The b̄read that I shal geue,

is my flessh the whiche I wyl geue for the lyfe  
of the worlde. Except we rate this fleshe of  
the sonne of man and dynke his bloud, we  
shall not haue lyfe in vs, but we shal periysh.  
ffor it is the breade of lyfe, geuyng lyfe to  
the worlde. The which breade to eate, is to  
beleue in Christ as he sayeth: I am þ breade  
of lyfe, he that cometh to me shall not be an  
hungred, and he that beleueth in me shal ne  
uer be thyfthy. Verely verely I saye unto  
you, he that trusteth in me hath eulasting  
lyfe. ffor as the body is fed with naturall  
bread, so is the soule refreshed and luyeth by  
this heauenly breade. ffor whan the soule be  
leueth that Christ is the pryce of our redē  
tion, our satissacciōn, and oure ryghteous  
nesse. With this sayth it eateth the fleshe, &  
dynketh the bloude: and accordyng to the  
wordes of Christ Joh. vi. by so wholsome an  
eatynge shall we lye for ever. Such great  
thynges be they, which be rehearsed aboue  
the table of the Lord. God graunt that this  
ceremony of Christ may be restored to hys  
olde strength and integritie agayn, that we  
which be the body of Christ oure heade, ad  
monyshed of the loue of God in the supper  
towarde vs, maye growe together with vn  
lawfable gleye of loue, as it becometh men.

D. iii.

vies ; purgyng the flocke with the bolte  
of ercommunicacion , and eatynge truly  
the fleshe of the Lorde , that is to beleue in  
Christe crucyfyed, and that we may be graf-  
fed in hym by the lykenesse of his death ,  
and that we maye be partakers wþt hym ,  
of the mooste gloriouſe resurreccyon .  
Amen.

**¶ Of the choyſe of meates .**  
**The new learnynge .**

It is not lawfull to eate every daye all  
sortes of meate , for it is necessarype that we  
abſtayne from fleshe euery frydaye and sa-  
terdaye , and on the embryng dayes and in  
lent : for he that doth otherwyse without the  
Wyshop of Romes bulles or the pardons of  
the legates of the sye of Rome , doth synne , &  
shalbe reckened an euell christen man , yee a  
wycked and an vngodly heretyke .

**¶ The olde learnynge .**

In the xi. Chapter of Leuiticus , and þ  
xiij. Chapter of Deuteronomion , þ choyſe  
of meates is prescrybed vnto the Jewes ,  
whiche were vnder Moses , so that it was

not lawfule to eate what so euer meate v.  
lyst. But let vs which are commaunded of  
Paul to þ Gal.the.v. Chapter to stade fast  
in the lyberte, in to the whiche Christe hath  
brought vs, and that we shulde not put our  
neckes vnder the pocke of bondage agayne,  
geue heede and attendaunce what our may-  
ster Christ and Lorde doth saye: Math. xv.  
Hear and vnderstande: It that goeth in to  
the mouth defyleth not the man, but it that  
goeth out of the mouth that defyleth a man.  
These wordes of Christ take away þ choise  
of meates, so that it is lawfull in the tymme  
of the new testament, to eate flesh or fyshe,  
whether ye wyl, without ony synne. In the  
fyrist epistle to Tim. the. iiii. Chap, the holy  
goost doth call the forbyddynge of meate & of  
marriage, the doctrine of the deuel: for god  
hath created meate to be receaued with ge-  
uyng of thankes, of them whiche beleue, &  
haue knownen the trueth: for the creatures  
of God are good, and nothyng to be refu-  
sed, yf it be receaued with thankes geuyng:  
for it is sanctifyed by the worde of God and  
prayer. By this one texte of the Apostle is  
plucked vp by þ rookes, what so euer hether  
to me haue taught or comauaded of þ choyst  
of meates. for the holy goost calleth it dy-  
D. iiii.

holy doctrine, the which no man can kepe  
to obey without the losse of his saluacyon.  
Let it moue no man that saint Jerome doth  
wraſt these sayenges agaynst the Tacyans  
and the Marcionites: doutlesſe our conſcien-  
ces be deliuered from the choyſe of mea-  
tes, by these wordes of the holy goost. Ther-  
fore who ſo euer he be, Marcyon or ony of  
this tyme that byndeth with a commaunde-  
ment that thynge which Chrift wolde haue  
to be fre, he is reprooued with this texte as  
unkynde to God, and a despicer of a good  
creature. Colloſſenes in the ſeconde Chap-  
ter ſayeth Paul: Let no man iudge you in  
meate and drynke. If you be dead with  
Chriſte from the elementes of the worlde,  
why be you holden with decrees, as yf ye  
were lyuyng in the worlde? This texte al-  
ſo is playne agaynst al the prayſers & prea-  
chers of mas tradicions, the which do trou-  
ble mens conſciences with mans preceptes  
of the choyſe of meates. Although this ma-  
keth agaynst the obſeruacions of the Jew-  
es, yet it plucketh vp by the rootes all the  
traditions of men in this matter. ffor  
yf Moses lawe in that poyn特 be abrogated  
and put down, the which was once ordeneed  
of God: how much more iustly the constitu-

eyons of men ought to be disanuised and  
put awaye & by the which these cruel tyra-  
tes coueth a kyngdome in mens concien-  
ces. Galatians. i. If any man preach any other  
gospell or glad tynnges vnto you, than ye  
haue receaued, holde hym accursed. There  
fore what soever oþer cthyngis thrust into  
oure hñdes agaynst and besyde the worde  
of God, to bynde mens cñsciences, by the sen-  
tence of the holy goost it is accursed, wherfor  
we must refuse it boþ with hande & foote.  
Titum. i. Rebuke them sharply that they  
may be sound in the fayth, and not takynge  
hyde to Jewes fables and commademētes  
of men, the which turne from the trueth.  
Unto the cleane are all thynges cleane, but  
to them that are defyled and vnbeleuyng is  
noþyng cleane, but euē the very myndes  
and conciences of them are defyled. Who  
wolde not abhorre those preceptes whiche  
turne from the trueth & Euē so the holy  
gooste decketh mans tradicions wþ his tytle  
with the which tradition the deceauers of  
mens myndes go aboute to bynde mens cñ-  
sciences, where as God byddeth not. Here I  
do not regarde those great prayser of ab-  
stinance, the which e wyll call me the Epi-  
cure of Christē men as saynt Jerome called

Johnniane; as though I wete about to louise  
the brydell of gluttony. These fellowes wyl  
dispute with a full belly of fastynge, and yet  
they eate fesans, partriches, and al þ pycched  
dayntyes that can be found in a cōtry. Now  
tel me I pray you what haue I sayde besyde  
the sentences of þ holy goost: I do not teach  
the abuse, but the ryght vse of the creatures  
of God, with geuyng thankes. I take not  
thought onely for the belly, but also for the  
conscience. ffor with these mans tradicions,  
mens consciences be marked with an whot  
yron, and God is worshypped wyth com-  
maundementes of men: the which thynge  
In the .xxix. of Esay, he hateth and abho-  
geth. It is a very leoperdous matter to laye  
snares for mens consciences and to offend  
agaynst the Christen lyberte, which cost so  
much. Yf ony man laye agaynst vs saynt Je-  
rome, or ony other of the fathers: I answere  
that the fathers were never in that blynd-  
nesse, that they wolde be beleued more then  
the scripture. He despiseth not the fathers  
whiche enforceth hym selfe and laboureth  
to glorify þ father of all, which is in heauē.  
He that in the matter of conscience doth  
thynke, that God shulde rather be obeyed,  
þt man, doth not contemne men, but mag-

wispest God, the Lord of men and angels  
And the condicions and state of christen me  
is not so, that they ought to take example or  
rule of lyuyng of the prophetes of Jupiter,  
that absteyne from fleshe and sothe meate,  
or of the temple of Eleusis, þ is Ceres, or of  
Dopheus, yet that holy man is not ashamed  
in hys monkery of so voyde wordes in the  
seconde boke agaynste Iouinian. As tou-  
chyng offendynge, I haue taught always  
accordyng to the Apostles doctrine Roma  
xliii. that we shulde haue a respecte and re-  
garde of weake personnes, that he that ea-  
teth, despise not hym that eateth not : he  
that eateth not, let hym not iudge hym that  
eateth. And albeit he sayeth ther is nothyng  
uncleane of it self, but vnto hym which re-  
keneth that it is uncleane : yet for all that  
he wyll not that oure brother shulde be gre-  
ued wþtþ the abuse of oure lyverte, and to  
be lost wþtþ meate, for whom Christe suf-  
fered death. Ther be other farre greater  
thynges than meate and drynke that a chri-  
sten man shulde regarde, namely, peace and  
edifyenge . for the kyngdome of God is  
not meate and drynke, but ryghteousnes-  
se, and peace, and ioye in the holy gooste.  
Therefore let vs folowe those thynges that

belonge vnto peace and to þ edifyng of our  
brother one towarde another . Hast thou  
sayth: kepe it to they selfe before God . And.  
1. Corint. viii. Knowlege maketh mā to swel-  
charpte edyfieth, take he de leste youre lyber-  
te offend those that be weake. All these be þ  
wholsome doctrines of þ holy goost, & geue  
none occasion of gluttony, as the defensores  
of tradicioñs do dreame.

### ¶ Offastynge. The newe learnynge.

We must fast certayne dayes vnder þ cō-  
mūndement, as the Apostels euē the. iiii.  
ymp̄yngē dayes, and the lent.

### ¶ The olde learnynge.

Our lyfe is a warfare or souldyers lyfe  
Job. vii. We must fyght cōtinually with an  
enemye that we haue at home within vs,  
namely the flesh: lest he beyngē made to fat  
& wantō with excesse of meate and drynke,  
preuayle agaynste the sprite. Take he de to  
youreselfs (sayth Ch̄rist Luc. xxi.) lest youre  
hartes be ouercomme with surfettyngē and  
dronkēnesse, that the daye of the Lord come  
not vnto you as a snare. Rom. xiii. doth the  
holy goost cōmaude to cast awaþ þ workes  
of darknesse , and to put on the armoure of

lyght, and he reherseth vntreasonable eatynge  
and banketynge and dronknesse amonge  
them. He doth appoynte no certayne daye,  
but onely he sayeth make not prouision for  
the fleshe to fulfyll the lustes of it: wyllynge  
that we shulde abstayne from vntreasonable  
eatynge and dronkennesse, to put away the  
workes of darknesse : not for one or two  
dayes, but at all tymes. Let no man thynde  
that thys fast is a christen mans fast which  
now raigneth , is commauded, and hyghly  
prayed, whan we fast certayne houres, and  
other dayes make lusty chere, worshypynge  
our belly for our God. In the which thyng  
we be worse then the heythē mē, which dyd  
order theyr lyuelode not to pleasur, but to  
the health and strength of theyr bodys.

for they consyderyng what excellency and  
worthynesse ther is in the nature of man,  
dyd perceave how soule a thyng it were to  
flowe in excesse , to syue deliciously & plea-  
sauntly , and howe honest it were to syue  
sharsly, mesurably, sadly and soberly The A-  
postle monyssheth vs.i. Tessalo. v. of oure  
state and condition. We (sayeth he ) are the  
childrē of lyghte and the chylde of the daye,  
let vs be sober: he byddeth vs not do so for. ii  
or. iii. dayes, but all the tyme that we beare

about thys body of synne . Who can here in  
so gracie diuersitayes of complextions prescri-  
be measures and dayes ? Every man kno-  
weth hym self howe longe he hath nedeth to  
fast , a what punishment he nedeth to tame  
hys fleshe wythal . Therfore we do not pre-  
scribe layly fastes as þ Esseyes dyd , nor yet  
with the makers of tradicions fastes appo-  
yned to a certen tyme : but we exhorte to  
contynuall sobernesse , and to se that the  
fleshe be brought vnder , lest whan the Lord  
cometh , we be founde carelesse without ony  
thought . And after thys maner always we  
do exhorte , moue , and dzyue , in season and  
out of season the churche and congregacion  
of Christe , to a temperate lyfe , and to a  
faste semynge a christen man , always sa-  
uyng the lyberte of a christen man . But  
we do refuse and cast awaye , that fulbelly &  
drunken fast , as stynkyng hypocrysp : the  
whiche we cast in Gods teeth , euen as a me-  
rite , and yet it maketh nothyng for the sub-  
duyng of the fleshe , seynge that it beyng  
proude by the bodely exercise onelpe regar-  
deth not true holynesse . I wylle sende these  
hypocrytes unto Esay the prophete to the.  
viii.chap.were as they may learne suffici-  
ently what maner of fast God wolde haue .

Chynk you (sayeth he) that I wile by my maner  
of fastynge wherby men at prescripte  
certayne dayes chasten the selues , goynge  
wyth theyr heades wrythen downe lyke an  
hooke, shrewed wyth asses, and clothed wyth  
sackcloth: Wylt thou say that thys maner  
of fast, and that vpon thys or þ appoynted  
day is more accepte to the Lord: but rather  
euен contrarywyse, thys maner of fastynge  
do I allow & loue: fforȝeue thy detters wrap-  
ped in shrewed barganes , and lowse theyr  
violent oblygaciōs, set the at lyberte, whom  
thou dyddeſt cast in pryson for det, & break  
from them all maner of bondes and yoches,  
diuryde out thy meat and drinke to the hun-  
gry and thyſtynge , and the poore wayfarynge  
straunger iede thou home to thy house, whē  
thou seyst the naked, clothe hym, & turne  
not thy face from thyne owne flesh . Here  
thou seyst that the body in dede muste be  
chastised, but that outwarde punishment  
doth lytell auayle , excepte thou orden it  
to the fastynge of the mynde , that is,  
to abstayne from euell desyres and affec-  
tions , and frome couetousnesse and vn-  
mercifulnesse. And that ye may fast after  
thys wyse , ye nede no choyce of meates  
excepte the manner or cause of tamynge

of the riȝt require it. for thou dost absteyn  
and vsest very skarsely all maner of meat  
to the sustenaunce of thy nature: therfore  
thou mayst vse fyfhe or fleshe, whether thou  
wylt: how be it fyfhes be a maner offlesh  
as witnesseth the Apostle i. Corint. xv. and  
Plini, in hys hystoþe of nature: lest ony  
playenge the Jew, shuld wrench hys nose at  
hys.

**¶** Of the difference of dayes,  
The newe learnynge.

The dayes be not equall and alyke, som  
be holy, and the other not so, wherfore þ son-  
day is holy day to all christe men, to be ha-  
llowed in ydelnesse, lykewyse oure ladyes  
dayes, & the Apostles dayes, & other chosen  
of the church to kepe holy daye & to abstayn  
frō laboure so þ yf ony man do ony seruple  
or handylaboure, & worke in the afore sayde  
dayes, he synneth. Wherfore yf ony man cō-  
strayned by necessite do ony worke, ether  
at home, or abrode on þ holy daye, he shalbe  
more cruelly handled of the byshoppes, offi-  
ciales, and curates, than þ he had comyng  
aduowtry, or had pylled his neghboure with  
þsurp.

**¶** The olde learninge

Certayn dayes must be appoynted vpon men to forbear fro handylabour not that the daye shulde be holier and wortyher in the which we mete together, but þ the inordynate comynge together shuld not mynisch the fayth in Chryste. And that we maye heare the better and more commodiusly, the worde of euerlastynge health, and maye receave the supper of the Lorde, and shewe to God with commune peticyon the necessite and nede of the church, and that we maye praye together. Ther must nedes be certayne dayes appoynted in the whiche (whyle as þ busynesse of þ soule is in hāde) we must absteyne from prophane and housholde labours. Yet for al that we must take heed lest we lese and destroye mens soules with snares of commaundementes: & take heed that we playe not the Jewes and obserue dayes, as they obserued þ sabbath day, and the feastes of the new Moone agaynst the doctrine of the holy goost, (Gal. iiii.) as though they were necessary to be kepte for ryghteousnesse. For that were to cast away the lyberte of fayth, and to turne agayne to the weake and beggerly elementes and ceremonies, and to denye Chryste. The Hebrews were commaunded to kepe the Sab-

E.t.

daye; but when the lyght cam<sup>e</sup>, the shad  
dow vampsched awaie, so that it is not law-  
full now for ony man, to ordene ony lawe, or  
make synne, wher scripture maketh none,  
and leaueth the lyberte. Collo.ii. Let no man  
udge you in the parte of the Sabbath daye  
etc. Haynt Austen speaketh thus of þ Sabbath  
daye in his boke of true innocency: He  
ynge þ the kepyng of the sabbath daye is ta-  
ken away, the which is shadowed by the va-  
tacyon and reste of one daye, he kepereth a  
perpetuall sabbath daye, that hairynghe hope  
of the rest to come, geueth hymselfe to holy  
workes, and doth not boast in his owne wor-  
kes, as though he had receaved the of none  
other, and knowlegeth that he worketh in  
hym, the which euен in workynge is quyet  
and at rest. Therfore saynt Jerom sayeth  
very wel, that in the new testamēt al dayes  
be equall, and lyke holy, and that every day  
is the holy daye of the resurreccyon, and  
that it is lawfull to fast alwayes and to eat  
the body of the Lorde, and alwayes to pray.  
And the Apostle Rom. xiii.11. wyll not that he  
shulde be rashly iudged, the whiche iudgeth  
the same of euery daye. Those thynges  
that were commaunded or forbydden in the  
lawe, as concerteninge dayes, meates, clo-

thynges, places and persones, ordyned to  
thynges, they were ordened & layed on mens  
neckes, for the tyme of correccio: But now  
whā the grace of the gospel doth shyne, they  
vanysh awaye, and lyberte raygneth, where  
by we worship God nomore with certayne  
dayes prefixed, and with outwarde workes,  
as the Jewes dyd, but in sprete and truthe.  
For these ceremonyes of the lawe dyd be-  
longe to the Jewes, and not to the gentyles  
Actu. xv. Ye may se playnly. Mat. xii. Mat  
xi. Luce. xiii. Joh. v. and ix. how that Christe  
the auctour of our lyberte, dyd intreate the  
Sabbath day. Therfore it were the byshop-  
pes dewty to put downe some of those holy  
dayes, þ which christen people haue no nedē  
of, the whiche geue occasyon to the people,  
both to lese theyz mony and theyz soules.

### ¶ Of prayer. The new learnyng.

We must praye at certayne houres, as  
at matyns, syxte houre, the thyrde, the fyfth,  
at euensonge and at suche other. And it is  
made more conueniently in churches halo-  
wed unto God accordyng to this sayenge:  
Blesse the Lord in þ churches. ac. My house  
shalbe called the house of prayer. Ther be  
many thynges in þ temples, which styrre vp de-  
uocacio: as þ maiestie of þ place, þ christened

lites, chalunes, acryngre bels, syngynge, ware  
candels, the relygues of sayntes, pyctures,  
ymages, halowed vestmentes, the sacrament  
of the altare, halowed altares, in the wor-  
ship of sayntes, banners, supplycacyons,  
the annoyntyng of the church, and the hallo-  
wynge of the same, the holy water, which e-  
uen the deuels be afraied of, the presence  
of angels, for it is wrytten Genesis. xxviii.  
This place is terrible, & ther is a sure pro-  
mrys of hearynge as it is. iii. Reg. the. viii.  
Chapter. The Lorde answered to þ prayer  
of Salomon : I haue herde thy prayer,  
whiche thou prayed before me, I haue hallo-  
wed this place whiche thou haste buylded,  
that I may set my name there for euermore  
and myne eyes and my harte shalbe there  
for euermore. &c. Also ther be certayne hal-  
lowed beedes, and they be honge vp on the  
church dozes, a certayne nombre of pater  
nosters and aues must be kept, also ther be  
some prayers whiche haue pardon longyng  
thereto. Also we muste saye a pater noster  
euery daye to our owne Apostles, and to þ  
sayntes which we haue chosen unto our sel-  
ues, for deuocyon.

**The olde leartnyng.**

The blessed Trinite is to be worshipped  
in every place. Psalm.c.iii. O thou my  
soule geue thankes and blesse the Lord in  
every place of his lordshippe. Christ also  
sayeth Joh.iii. The houre commeth & now  
is, whan the true worshippers shall wor-  
ship the father in sprete and in trueth: for ver-  
ely such the father requyseth to worshippe  
him. God is a sprete, and they that worship  
him, muste worship hym in sprete and ve-  
rite. Where as Christ doth answeare the Sa-  
maritane, arynge hym of the place of pray-  
er, and sayeth: Womā beleue me, the houre  
commeth(yee, & he sayd that the houre was  
even then)when ye shal nother in this mōn-  
tayne, nor yet in Jerusalem worship the fa-  
ther. i. Tim.ii. sayeth Paul: I wyll that me  
praye in every place lyfystynge pure & cleane  
hades, without wrath, argynginge or alterca-  
cyon. Lykewyse in the. vii. chapter of the Ac-  
tes where saynt Steuen checkynge þ blynd-  
nesse of the Jewes, auauncyng the temple  
of Salomon, sayeth: But he þ is hyest of all  
dwelleth not in temples made with hades.  
As sayeth also the prophete Esay. lvi. Hea-  
uen is my seate & earth is my foote stoole,  
what house wyll ye buylde for me sayeth the  
Lord: or what is my restynge place: hath

E.iii.

With my hande made all these thynges: and  
all these thynges be made sayeth the Lord.  
On whom than shall I loker: euē hym that  
is of an humble & a lowly sprete, & standeth  
in awe of my wordes. We haue the wordes  
of the father, & of the sonne, & of the place of  
prayer, the which the holy goost spake, shall  
we not beleue the sonne whom the father cō  
maunded to be herde: Mat. xii. And he dyd  
saye with an earnest affirmacyon: Woman  
beleue me. sc. I knowe that ther was in the  
olde law the arke of the conuenant, and the  
sumptuous temple of the Lorde, where as þ  
Jewes had the promyse of God. ii. Para. vii  
Myne eares shalbe lyfted vnto the eares of  
hym whiche shall praye in this place: for I  
haue chosen this place. But what shall we  
do now: seynge that Moses is gone, which  
was the seruaunt of the whole house of the  
Lorde, and the sonne commeth Jesus Christ  
whiche is the Apostle and the bþshop of oure  
fayth & confession. heb. iii. & that he is come  
to prepare the quycke temples of God, as a  
bþshop of good thynges for to come, entring  
by a greater & more perfecte tabernacle, not  
made wþ handes (that is to saye) not of mās  
bþldyng, nother by the bloude of goates &  
calues, but by his owne bloude he entred

Once for all in to the holy place, and to  
everlastynge redempcion. Heb. ix. he is gone  
that gaue the law, & another is come in his  
rowme, by whom grace is genn Joh. i. Iarō  
is gone, for the true prest for ever after the  
order of Melchisedech is come. To conclude  
the sygure is vanished, because þ lyght hath  
shyned. Then what nedē we so costly & glo-  
rious pompe of ceremonys in þ new testa-  
ment: we dispraye not those buyldynge, to  
the which þ people cōmeth to heare þ woorde  
of God more cōmodiously: but we dispraye  
the abuse & the errore, namely, þ they kepe  
no measure, and can never make an ende of  
buyldynge & deckyng of such royal churches.

Ero. xxvi. at þ cōmaundement of Moses,  
the cryer forbiddeth, that nother man nor wo-  
man shulde offer vp ony more to þ buyldynge  
of the tabernacle: for the people offred vp a  
great deale more, then nedē was. Now our  
cryers without ende & measure requyre gys-  
tes of the people to þ buyldynges of temples.  
Wher doth Christ requyre in þ new testa-  
ment such ornamentes of churches: & wher  
doth he appoynt such buyldynge to be made:  
Cōmaunded not he vs to worshyp the father  
in sprete & in verite: The which two wor-  
des cōdene þ whole tragedy of ceremonys.

E. iiiii.

wylche we thynke profitable and good for  
prayet. for what helpeth to the sprete and  
trueth of worshippynge of God, such infinite  
dyuersite of vestimentes, belles, organes, &  
songes of dyuerse kyndes: yf those thynges  
kyndle deuotion, & steare vp a mans mynde  
to god, it were best that not only churches,  
but also houses, townes, hye wates & stretes  
shuld be ful of ynglyng of belles, & be reple  
nyshed with ymages. The Lorde requyret  
the sprete and trueth, and we contrary wyse  
shewe and set forth a carnal pompe, & solem  
nite of ceremonyes, the which is not onely  
as great as all the Jewes fashions and ry  
tes, but passeth them farre, both in nombre  
and greatnessse, hauyng in steade of þ sprete  
the flesh: for the trueth, moost coloured and  
paynted yppocrisye: for we spende the whole  
daye with syngyng, sacrificysyng and mum  
blynge. We speake with tungen, but no man  
preacheth, which shulde speake vnto men, to  
edifysye, exhort, and to confort. i. Co: xiiii.  
The Apostle wyl leuer speake v. wordes in  
his vnderstanding, þ he may instruc & teach  
other also, rather then ten thousand in tuges.  
We thode out psalmes without vnderstan  
dying for auantage & lucre, makynge a sound  
wout deuotion: & alas the worde of God is

compelled to geue place to this boþtis seconde  
and þ ordinaunce of the Apostle also. We cry  
now a dayes as the Jewes cryed in tyme  
past: Jeremie. vii. The temple of the Lorde  
the temple of the Lorde, þ temple of þ Lorde,  
Gods seruice, Gods seruice, Gods seruice,  
trustyng in wordes of lyenge: where as all  
thys busynesse of ceremonyes, is playne hy-  
red geare for mony, that it may be fulfylled.  
that the Lorde sayde. Malachie. i. Who is  
ther amonge you that wyll shut the dores,  
& wyl kyndle myn aultare frely for nougat  
wherfore it foloweth, I haue no pleasure in  
you sayth þ Lord of hoostes, I wyll take no  
reward of your handes. Yf the tragedy and  
spectable of ceremonyes lyketh you so well,  
go to, let vs brynge home agayne the whole  
Jewynesh, and þ whole maner of worshyp  
pyng of the Jewes, let vs deck vp Aaton, let  
vs ordene leuptes, let vs byll & offer vp shepe  
oxen, and calues: and euuen let vs be circum-  
cysed wyth the madde Jewes, & let vs loke  
for an other Messias, that may bryng vs in  
to the lande of Canaan: not by the power of  
the Lorde, but of the world. Surely þt that  
moost costly and sumptuous worshyping  
of God is Christes religion, in the which ho-  
lynesse consisteth: I graunt that I can not

E. v.

Then right is our religion. But yf Christ be  
our Lord & master, and his doctrine be the  
doctrine of the father, & truthe & the waye,  
then is the whole heape of ceremonys no-  
thyng lesse, than the worshypynge of God.  
Where do we reade in yngelis of hys pray-  
ers, which ye wyl let a man haue for mony,  
& yf he geue no peny, he shall haue no pater  
noster: where doth the Lord alowe byeng &  
sellynge, choppyng and chaungyng in holy  
thynges? As for those places whiche they  
brynge for the appoyntynge and assignynge  
of a certayne place of prayer, every man may  
se that they handle them wþout ony ma-  
ner of iudgement, and wþth playne ygno-  
rance of scripture. It is eke of the same sorte  
that they sayne, that the deuyl is afayed of  
holy water, as though he were not more a-  
fayed at the syght of a christe man, whome  
the oyntement of the holy goost, hath made  
holy, and is the temple of the holy goost:  
And as for that, that they brynge for the ha-  
lowynge of beedes and the nombre of pater  
nosters, as the Psalter of oure lady & such  
other, it is more vayne, then ony trifles  
be in the worlde, and more folysber then  
the tales whiche olde wyues tell in wynter  
nyghtes by the fyre syde. Therfore we must

praye to the father of heauen, to þe Lorde Jesus Christe in spirite and truth in euery place, that oure prayers be not bound to places. for ether we go in to oure p[ri]ue chambre & shut the doore after vs, & pray vnto þe father, whiche is in secrete: or we pray in euery place after the learnyng of saint Paule, in the fyfte epistle the ii. chapter to Timoth. for the whole world is the temple & churche of God. The heau[n] & the heaven of al heauens ar not able to receave þe Lorde how much lesse then thys church: If I ascended vp to heau[n], (sayeth the roial prophete) thou arte there: if I descende and go down to hel thou art present. And God his owne self sayeth by Jerempy the prophete in þ. xxviii. chapt. I fyl both heauen & earth. And the Apostle in his preaching to the men of Athenis, sayeth: God is not far from vs, for we lyue in hym, are moued, and be in hym. Actu. xvii.

**¶ Of vowes.**  
**The newe learnyng.**

Wowe to the Lorde and perfourme it that ye wowe Psalm. lxxv. Therfore we may wowe and we ought to geue it that we wowe: for ther is a lawe made of geuyng to them whiche vowed. In the. iiiit. boke of the sentence. A wowe is made when a man of his

dwine wyl promyseth that he wyl do or kepe  
some good thynges, to the whiche otherwyse  
he is not bound, although he be bound after  
þ vowe be made. There be .iii. principalle &  
substantiall vowes, that is : of pouerte , cha-  
rite & obedience. He that is once made a re-  
ligious man or a preste, is bounde to lyue so  
for euer, by hys vowe.

### ¶ The olde learnyng.

A vowe is a law (say þ scoole mē) made to  
perfourme such thynges as mē haue vowed.  
It is playne what the holy scripture doth af-  
fyme and iudge of the lawe , and of þ wo-  
kes of it. Now is mā not iustifyped , or made  
ryghteous by þ lawe and workes of Moses  
lawe: howe muche lesse by the worke of wo-  
kes, whan as scripture utterly refuseth and  
despyeth all mans tradicions , and God wyl  
not be worshypped with lawes of mans tra-  
dicions, *Esay. xxix. Math. xv. Marc. vii.* for  
only fayth in Christ doth iustifye and not  
workes what so ever they be , and syncere  
fayth wyl not suffer men to put confidence  
in theyr workes. In dede fayth brigeth forth  
workes because she worketh by charite , but  
she suffereth no man to trusste unto them w  
þys vngodly opinion, that he shulde be iusti-

sped by them, because that were to bewy the  
Lord þ bought vs with hys precious bloud.  
Woves are wont to be taken wyth none o-  
ther opinion, thē that by them synnes shulde  
be done awaye, and to deserue grace and re-  
mission of synnes : therfore spryngē they of  
the ignorance of Christes religion , & they  
be playnely wicked, & therfor they be nought  
and of no p̄yce. ffor euē the scoole mē say,  
that those thynges be no woves , whiche do  
turne to þ dāmage or hynderaunce of a mans  
saluation: seynge that a wowe hathe þ same  
thynges folowynge, which an oth hath, that  
is: iustice, iudgement and truthe. To wylle  
& desyre to be iustifyed by workes , is to cast  
away the grace of Christ: and that is to lese  
the true healthe and saluacion. Therfore  
these woves that be so greatly boasted of, be  
no woves, and of no value, ffor thys short ar-  
gumente of Paule fearfull to all wowers  
shall stande: p̄f ryghteousnesse be of the lātū  
then Chryst dyed in wayne. Galat.v. Ye  
are gone quyte from Christ as many as are  
iustifyed by the lawe, and are fallen from gra-  
ce Galat.ii. We know that a man is not iu-  
stifyed by the workes of the lawe, but by the  
sayth of Iesu Christe. Yf these thynges be  
sayde vnto the Jewes, the whiche presumed

To be infirmed by þ works of mose lawe, whi  
can abyde our vngodlynesse, whiche loke for  
those thynges by the workes of our lawe, þ  
whiche only Chрист geueth in sayth: Ther-  
fore it repenteþ vs of oure rechlesse vowe,  
þ we desyre forȝeuenesse of God, for our syn  
done by oure folyshe vowe, þ we turne agayn  
to þ lyberte, whiche Christis bloud gat vna-  
to vs wyth a sure belefe, and defyenge the  
masters & teachers of workes, the opē ene-  
mies of Christ, þ we rather heare þ sayngt  
of þ holy goost: Gal. v. Stande in þ lyberte  
wherewith Christ hath made vs fre, & wrap  
not your selues agayn in þ pock of bondage.  
As touchyng þ places, whiche they bring out  
of þ olde testament for þ mayntaynyng and  
stablyssyng of vowes, they make nothyng  
for the purpose: for þ maner of vowynge per-  
tayned vnto þ Jewes, & now be put away as  
be sacrifices. Actu. xv. ffayth in Christ ma-  
keth all outwarde thynges fre: nother doth  
the bondage of vowes, and our lyberte agre.  
What nede maniþ wordes: Oure vowes be  
wythout saythe, & therfore they be syn. Now  
who wold be afraied to leaue & forsake syn:

¶ Of counsels, The newe learnyng.

The gospell is diuyded in counsels & cō-  
maundementes, we be bound to kepe þ cō-

matindementes and not to despysse vourselv-  
sels. The counsels be in the v. of Mathew:  
to loue our enemys, not to resist evill, not  
to stryue in the court or law, to lende euery  
one that nedeth, and such other lyke. The  
which ys they were commaundementes, they  
were to heyp burthens for the newe lawe.

Thus saye the Parisisans.

¶ The olde learnynge.

We haue a counsel in þ gospel of Iyuryng  
spngle Math. xix. and i. Corin. vii. But they  
that be in the fyfte of Math. they be no coun-  
sels but preceptes: the which thynge is ma-  
nyfest by the circumstaunce of the text. fro  
Christ dothe threaten, the whiche he woldt  
not haue done, ys he had onely coufelled. he  
that doth threaten a payn, doth propound &  
set forth a law, and counfellet not. Moreo-  
ver it is comauanded: Loue thy neyghbour  
as thy selfe. That loue contyneth in it those  
thinges, which we haue spoken of. And lust  
is forbydden, and therfore be the aforesayde  
forbydden also. Whan Math. had reheatred  
those thynges whiche þ scoolmen rek̄e among  
counsels, he sayeth vp and vp after: That ye  
may be the chyldyn of youre fader whiche  
is in heauen. Math. v. Lykewyse also saynt  
Luke (after that he had rettened vp these  
lates) sayeth: And ye shal be þ sonnes of the

thou, & yþe. & herfor they that do th̄ not,  
shall not be the chyldren. Surely a counse-  
ller wolde not haue spoken after this maner:  
ye thus dyd Chrysostom, Austin, Hilary un-  
derstand the wordes of Christe. Then yf the  
Lord commaunded al those thynges, why do  
we that be seruauntes, louse and b̄eake the  
lawes of the Lord for oure pleasure.

**¶** Of matrymony, The newe learnyng.

The fourthe degré of kynred stoppeth  
matrimony. There be. xii. impedimentes of  
matrimony, whiche hynder maryage to be  
made, and lose it yf it be contract, namely,  
erroure, condition, vowe, kynred, faute or  
cryme, the diuersite of worshippynge, power,  
bond, honesty, yf thou be of affynite, yf thou  
be impotent in rendrynge deutye. These  
hynder mariage to be made, & yf it be made  
b̄eake it agayne. Certayne thynges ther be  
which hyndre mariage to be made, but they  
lose it not yf it be contract: that is the tyme  
of not sposyng, and the forbyddynge of the  
churche. Also a spirituall kynred is gottē by  
the sacrament of baptyme & cōfirmacion or  
byshoppyng, the which letteth matrimony  
to be, and putteth asunder it, þ is made. Itē  
the orðer of subdeacō, deacon, and presthod  
stoppe matrimony to be taken, and put it

awarde yf it is taken, because that the vowe  
of chastite is toynd to those orders. Also yf  
ther be a deuorcement, both the man and w  
woman must abyde unmarped.

### ¶ The olde leartnyng.

Ther be degrees of kynne or consan-  
guinitate and affinitate red to be forbydden in  
the. xviii. of Leuiticus, namely: father, mo-  
ther, stepmother, a natural syster, lawful sy-  
ster both of father and mother, cosyn, aunte  
of þ fathers syde & of the mothers syde, the  
wyfe of myne uncle, the doughter in lawe,  
the wyfe of my brother, stepdoughter, þ son  
of þ stepson or stepdoughter, þ syster of my  
wyfe my wyfe beyng alyse. Here is forbyd-  
den þ fyrist degré of affinitate, & the seconde of  
kynne or cōsanguinitate: though the doughter  
or nefe of my brother or syster is not reke-  
ned to be forbyddē. Sepng that these be pro-  
vyded & taken heide of, by the lawe of God,  
they must nedes be honest, sothat it were fa-  
lysh hardinesse for a man to put his decrees  
to the worde of god. Those thynges that be  
spoken of the tymes that be woyde of spou-  
fels, and of the forbyddynge of the church,  
they be mās inuencyons. And the spirituall  
syncre hath no testimony in the scripture.

ff. i.

for to have yf it lygne & glyster with never  
so fayre and goodly a lykenesse , we maye  
as easely despise it, as receave it. Whyn doth  
not holy fraternite let mariage, by þ whiche  
we are al knyt together in Christ? They be  
my brethren & my systers as many as con-  
fesse Christ. That þ order is a let vnto ma-  
trimonye, it is nothyng els but false spea-  
kyng through ppocrystye: for þf matrimony  
be a sacrament, (as they saye) I can not se,  
whyn holy order can not suffer þ holynesse of  
matrimony. Marriage is honourable, as the  
holyn goost wytnesseth Heb.xiii. And they  
thyngke that the holynesse of matrimony is  
contrary to the holynesse of order, þ whiche  
thyng the Apostle never knewe.i.Tim.iii  
Tit.i. Where he wyll that a byshop shulde  
be the husbande of one wyfe: and.ii.Timo.  
ix. He calleth it the learnyng of deuels þf  
ony man forbyddeth matrimony.i.Lor.vit.  
He sayeth not onely it is better to mary the  
to burne: but he comaundeth openly in this  
maner: for the auoydynge of fornicacyon,  
let every man haue his wyfe. Who is that  
every man: is it not manifest that mariage  
is fre to all men which haue not the gyft of  
chastite: Saynt Jerome sheweth a cause,  
why in the ix.of the Actes. Christ called S.

Paule a chosen vessell: namely, because he  
was the storehouse of the lawe and of the  
holpe scripture. And agaynst Iouintan he say-  
eth: I wyll bryng forth Paule the Apostle,  
whome as ofte as I reade, I thynke that I  
heare not wordes, but thoderyng. But they  
which defende the fylthy synge lyuyng, def-  
fyse this thonderyng of this chosen vessel,  
as the barkyng of a dogge, and they thynke  
that he that is within orders, synneth dead-  
ly ys he mary a wyfe. God the father lyd  
orden mariage, the sonne dyd comende and  
honoure it with his presence & with his fyre  
myracle, the holy goost pronounced it ho-  
nourable, Paul the seruaunt of Jesu Chрист  
forbyddeth not byshoppes and deacōs to be  
marayed: And they which boast them of the  
Gospell, nombre the mariage of prestes a-  
mōge deadly synnes, as a prophane and un-  
holpe thyng, the which the holynesse of or-  
der can not suffer. Why beleue they not at  
the leaste the sentence of holy fathers: for  
Theophilactus vpon the .viii. Chapter of  
Mathew sayeth: Learne here that mariage  
hyndereth not a man from vertue, for the  
prynce of the Apostles hadde a mother  
in lawe. Furthermore we do allow no  
deuorcement, but in case of fornicacyon,

as Christ sayeth Math. xix. Where as it is  
lawful for the vngylty after þ deuorcement  
to mary agayn: the which thyngē myghte be  
easely done yf the man aduouterer or þ wo  
man shulde be kylled, after the law of God  
Deut. xxvii. Now they tary both vnmaried  
the which is a deuorcement rather in name  
and in woorde then in dede . The teixe of  
Math. xix. is manyfest : (Whosoeuer forsa-  
keth his wyfe, but onely for fornicacyon &  
marþeth another, he cõmyteth aduoutry.)  
ffor this clause that is put betwene: (except  
it be for fornicacyon) declareth a ruleth the  
whole sentence, that yf ony fornicacyon do  
chaunce in the meane season, he that forsa-  
keth the woman aduouterer and marþeth  
another, he beynge vngylty, that he cõmyt-  
ted none aduoutry. And why do not we in  
such cases, go rather to the scripture, that is  
inspyred of God, then to those wryters of  
ſumes: ſeynge that the Apostle. ii. to Tim. þ  
att. Chapter sayeth that the scripture is pro-  
ſitable for correccyon and teachyng.

### ¶ Of Wyshoppes. The new learnyng.

A Wyshop is of hyer authorite then a  
ſymply preſt, and hath the reſeruacyon and  
kepyngē behyndc to hym of certayne cau-

les: for the hyer that the dege is, þ greater  
and more is the power. And this new lea-  
rnyng wynneth at & ouerseeth the pompe &  
pryde more then worldly, of them whiche cal  
themselues the successours of the Apostles  
and preach not the word of God, the whiche  
is the moost worthy hys office in þ churche.

### ¶ The olde learnynge.

Whan ther rose a contencyon amonge  
þ discyples, whiche of them shuld be thought  
greatest amonge them, Chryst sayde: The  
Iordes of the Gentyles haue domination o-  
uer them, but it shall not be so amonge you.  
Where as Chryste wolde haue taken cleane  
out of the discyples myndes the desyre of ho-  
noure. Ifor yf oure Lord and mayster dyd  
not come to be mynistrad vnto, but to myn-  
ster and serue other (as it is Math. xx.) how  
muche lesse shall it become seruauntes, to  
swell and be proude with worldly desyre of  
honoure: The whiche thyng the Apostle tea-  
cheth playnly. i. Cor. iiiii. So (sayeth he) let a  
man reken vs, as ministers and seruauntes  
and disposers of the secretes of God: he say-  
eth mynisters and seruauntes, and not Ior-  
des and prynces of the worlde. So in many  
places of hys eppistles, he calleth hymselfe

an Apostle, and the seruaunt of Iesu Christ,  
and not a prynce. And Roma.the.i.chapter.  
I am not ashamed of the Gospel of Christ,  
for it is the power of God vnto saluacion  
to al that beleue.t. Corin.i. He sayeth: That  
he was sent to shewe glad tydynge and to  
preach. And.ii. Corin. ix. he beyng remem-  
bered of his vocacyon, sayeth: Wo be to me  
ys I preach not the Gospell. Furthermore,  
Christ whan he was aboute to sende forthe  
his discypples in to þ whole worlde, he made  
no defference of the power of the Apostles,  
but sayd vnto them al, Mat. the last. Teach  
ye al people, & so forth. And Marke the last:  
Go ye in to the whole worlde, and preache  
the Gospell to all creatures. Use in þ laste  
he maketh thē a lyke wytnesses of the Gos-  
pel. Joh. xx. He sayd equally to thē all: Take  
ye the holy goost, who so euer synnes ye re-  
myt, they are remytted.ac. Wherē is therē  
here ony keppynge behynde of certayne cau-  
ses, and that great dyfference amonge þ my-  
sisters of the worlde: Yf þ wrytynges of the  
fathers lyke you so wel, reade what saint Je-  
rome doth wryte of this mater, vpon þ fyfth  
chapter of the epistle to Titus, whose wor-  
des I wyll faythfully rehearse here. A prest  
(sayeth he) and a byshop be all one. And be-

fore that (by the intysement of the devell,) studyes of dyuersyte arose, and that it was sayd amonge the people: I am Paules man, I holde of Apollo, I am Peters man, the congregacyon were governed by the commune counsell of prestes: But by lytel and lytel, that the plantes of discencyon myght be plucked vp by the rootes, al the care was deuolued and brought vnto one man. Ther fore lykewyse as the seniores and prestes do knowe that they be subdued and vnder hym that hath rule ouer them, by the costume of the church: euен so þ byshoppes shuld knowe that they be greater then the prestes, more by costume, then by the truthe of the ordynaunce of God, and that the church ought to be ruled of them altogether alynke, folowinge Moses, whiche whā he had alone the power and rule ouer the chyldren of Israel, he chose. lxx. persones, with whom he myght iudge the people. Where is here Goddes lawe, whiche the byshoppes boast vpon for theyr primacye? Doth not saynte Jerome playnly graunt, that this difference and inequalitye is not of the lawe of God, but of costumer? And whan he had declared þ gyttes and qualities of a byshop, rehearsed of S. Paul, he requyreteth learnyng in a byshop

ff. llll.

in this place (ayect he) maketh agaynst them, which geue themselues to sloggesnes, pdelnesse, and to slepe, and thynde that it is an offence, yf they reade scripture: and despysse them as bablers & vnproufable, whiche are occupied in the lawe of the Lord both daye and myght, not takynge hede, that the Apostle commaunded euen learnynge also after the rehearsyng of the conuersacion of a bryshop.

### ¶ Of Ceremonyes.

Men reken that ceremonyes haue the name of a towne in Tuscia called Cerete, and by ceremonies we meane the worshippyng of God, but outwardly.

### ¶ The new learnynge.

The ceremonyes which our fathers or bened, must be kepte, and not chaunged, they are the worshippynge of God. The religius men, and rude prestes do defende the ceremonyes (what so euer they be) so stysly, as thoughe holynesse consyted and stode in them only. ffor we haue sene in these tymes the holy orders contende and stryue with unstalcheable hatred amonge them selues for ceremonyes.

## The olde learnyng.

We may not swarne nother to the ryghe hand, nor to þ lefte hand, but we must walk in the kynges hye waye. But lyfe is in that case, that we can not be without ceremony es. ffor we be not angelical sprites, but me, & as long as we lyue in thys vysyble wrold, in the preson of thys body, we muste nedes haue difference of workes, of places, of offices, of tymes, of persones, & of other thynges. ffor we be (as the Apostell sayeth. Romano. xii.) many membres, and one body, & not hauyng all one acte or office. But after that the lyght of the gospell came, and folowed the shadow of the law, we shuld vse very fewe ceremonies, as we haue baptyme and the supper of the Lorde, after the ordinaunce of Christ in the newe testament. ffor we vse (as we be alwayes redy to þ worse) to set muche by ceremonies, and to conceaue a bayne opinion and confidence to be iustified by thē, þf they be perfectly done: and þf we leaue them vndone, we conceaue a folyshe feare, (þ is) of euery hande a nougaty conscience. Therfore lest we shuldswarne away from the prycke of rew holynesse, let vs take sayth and charite vnto vs, as the

rules and gyders of ceremonyes , in the  
whiche ys they were done , they myght be  
done godly . Before all thynges we must  
take great hyde and diligent prouision , lest  
ceremonyes hurte and destroye the head &  
the roote of oure religion , which is fayth in  
Christ . Fayth and besefe in Christ is onely  
oure ryghteousnesse , which worketh after-  
ward by charite , the whiche ys it continue in  
safegarde in the liberte of the spryte , ye may  
lyue and be occupied in the ceremonyes of  
the charche without ony blame . For he that  
is iustifyed by faythe , kepereth ceremonye ,  
lest he shuld offend those that be yet weake  
in fayth : not as necessary to ryghteousnes-  
se , but as a teachyng and a bryngyng vp for  
weaklynges : beleuyng stedfastly , þ all those  
outwarde thynges be fre vnto vs thorowe  
fayth , and that we owe nothyng to ony body  
but onely loue . Roma . xiii . By thys rule  
the Apostle beyng conuersaut amonge hys  
brethren , without the peoperde and the losse  
of conscience and faythe , was so fre by the  
sprit of faythe , that for al that he made hym  
selfe an vnderlynge and a seruaunt of all  
men , and was of all fashon , to saue some at  
the leest . He had knowlege , but he knewe þ  
knowlege dyd swell , and charite dyd edysye .

**C. Corinth. viii. and. ix.** He graunted that all thynges be lawfull vnto hym , but that all thynges be not profitable : that al thynges be lawfull, but all thynges do not edifye . And he dyd folowe those thynges whiche beloged vnto peace, and to edifyenge . We wyll folow thys Apostle, not geuyng oure lyberte to the occasion of the fleshe , but in seruynge one an other by charite . Galat. v.

Here muste the ouerseers and ministers of the churche be monyshed , that they vnlaide the congregacion , holden downe wyth so many ceremonyes and lawes, that almooste the condicton and state of the Jewes were moze tollerable , then the state of Christen men . Now is it not onely folyschesesse , but also wyckednesse, that Christen men shulde stryue amonge them selfes for ceremonyes ( I can not tell what,) whose bage is charite , and not ceremonyes . Ihon. xiii.

**¶ Of mans tradicions.  
The newe learnynge.**

There is a canon or a rule , the whiche maketh equall the constitutions of popes and bysshoppes wyth the gospell , and it affirmeth that the gospell can not be well

þeþt beþt excepte the statutes and ordinances of the fathers be kepte, as Leo the. iiii. sayeth in the .xx. distinction in the chapter. **De libellis.** Al thynges that be necessary to be knownen to oure saluation, be not expref-  
sed in the canonicall scripture, but the holy  
goost afterwarde þ the scripture was wryt-  
te, dyd shew many wholsome thynges vnto  
oure forefathers. **Johan. xvi.** I haue many  
thynges to saye vnto you, which ye can not  
beare at thys tyme. And those thynges that  
were in practyse than, are not nowe all wri-  
ten, but euen geuen from one to another as  
by hande, and are come euen to oure tyme,  
as Damascen in a sermon of the dead wry-  
teth, that the memorie offaythfull deadmen  
came vnto vs from the Apostles tyme.

Moreover Paule taught the people, that he  
purchassed vnto Christe, whan he was with  
them many thynges the whiche were never  
wrytten. Also he that heareth not þ churche  
let hym be counted as an heypthen & a publi-  
cane: therfore she may make lawes and con-  
stitutions necessary for mans saluacioñ. Also  
that is necessary to saluacion, whose trans-  
gressyon is deadly synne, but the ordinaunce  
of the church be such, the fyfth is proued  
by Abbas in the proemij or preface of the

decretales. And in the fyfth chapter of his con-  
stitucions, he allegeth Calderine, Johā An-  
drea and Thomas de Aquino, And for thys  
purpose maketh the text in þ chapter. Quo  
ture þ. viii. distinctio. where as it is wrytten  
þ the breaker of the tradicions of the church  
synneth deadly , because that also þ positive  
law byndeth in matters of conscience, ergo  
they bynd. Here vpon Johan Mayze þ great  
pryde & disdayne sayeth in che. iii. distinctio  
the. iii. q. To thynke that he that breaketh þ  
commaundementes of the churche synneth  
not deadly , is an errore.

### ¶ The olde learnynge.

Mathew the. xvii. Chapter the heauely  
father maketh his onely begotten sonne doc-  
tor and teacher of þ churche, sayenge: Heare  
hym. And he put hys wordes in his mouthe.  
Deuteronomy. xviii. he sayeth: And I wyll  
be a reuenger and a punyssher of þ which  
refuse the learnynge of thys doctoure. He  
which sayeth Johan. vii. My doctrine is not  
mynē, but his, which sent me, that doctor is  
the everlastynge wysdome of the father, the  
way, the lyght, the truthe , whom we beleue  
stedfastly that he bothe wolde and dyd geue

þeþt þeþt equtþy, not doþched, clowded, or þn  
perfekte and vñstable learnynge, but soude,  
perfekte, and vñchaungeable, to the whiche  
nedeth noþyngþ be put to , as an addition:  
for those thynges that are necessary for to  
be knownen for mans saluation , be contay-  
ned plenteously in the canonical scripture.  
Somtymes the Apostles speake and trea-  
ted vpon the kyngdome of God, more plen-  
teously in speakyng , than it is wþytten in  
bokes, yet for all that, as for the sume of the  
sentence and doctrine , they preached none  
other thyng, than the gospel, which we haue  
wþytten: so that those thynges whiche per-  
teyne unto a christen mans lyfe, muste be  
learned of no where els, but of þ byble, that  
is of the new testament and of the olde. for  
all scriptur, geue by the inspiration of God  
(sayth the Apostle. ii. tim. iii.) is profitable to  
teachyng, to imþoue, to informe, & to in-  
struc in righteousnesse, that the man of God  
shaye be perfecte and prepared to all good  
workes. Then why do we thrust in þ chur-  
ches handes þ lawes of men, as necessary to  
Christes religion: I do not speake here of þ  
ciuyll lawe, I know that þ lawes of secular  
power are to be kepte for þ conscience sake:  
for they haue theyr strengþ of Gods lawe :

Rom. xiii. I speake of þe wicles of þe lawe  
the which they wolde bynde mens concien-  
ces. Furthermore the Apostle in the.ii. Tim  
iii.chap.prayseth þ holy scripture to a great  
verdit & prayse, sayenge: The holy scripture  
may make þ wyse vnto health thozow fayþ  
which is in Christ Jesu. Who dar set thys  
tyle before his constitucions, þ they maye  
make you learned to saluaciō: & thys honour  
is onely dew vnto the holy scripture of God.  
Furthermore, þf ther were ony thynge  
shewed oure fathers. M. yeare a go by the  
holy goost, the whiche were not knownen (in  
tyme of the flouryng of the churche, that  
newly dyd springe vp) to the Apostles and to  
the church, they be ether necessary to salua-  
cion, or not necessary. Yf they be not neces-  
sary, but ordened for þ tyme, why is a mans  
conscience bounde wþth them? Yf they be  
necessary, ether ther is another waye to sal-  
uacion nowe, than was in the primitiue  
churche, or els they were all damned that  
departed before that revelation: for they  
knewe not the thynge that was neces-  
sary to theyz saluacion . The whiche  
thynge, seyng that they be þ moost wayne  
that can be and foolyshe, and that the same  
maner of iustifysenge and saluation is now,

that was than, and was than, that is now  
why make we those thynges necessary, that  
be not necessary? And why set we so lytell  
by the lyberte of the gospell that we had as  
leue our dreames, as the moost holy gospel?  
we do not relect and refuse the constituciōs  
and ordinaunces of bysshoppes, which vexe  
not the conscience, but pertayne and be pro  
fyttable for the cōmune peace and tranquill  
lyte of mens conuersacion; onely we defy &  
relecte those lawes in the whiche ether they  
commasidē or forbiddē vnder payn of deadly  
synne, without the lawe of God. Onely god  
ought to raygne in the conscience, in whose  
hande peculiarily be mens soules. The A  
postle calleth hym the aduersary of God,  
whiche goeth aboute to syt in the temple of  
God, and boaste hym self as God. ii. Tes  
salo.ii. And.ii. Cori.iii. We be the ministers  
of the new testament, ministers of the sprit  
and not of the letter. What auayle mans  
constitutions to iustificaciō? Yf ye say, that  
they prepare to obey God the easper, I an  
swere: Ther is nothyng that can prepare  
the mynde to kepe þ law of God or fashion  
it, but onely the grace of God. The Apostle  
Galat.i. pronouiceth acursed, not onely man  
but also an angell of heauen, þ durst preach

an other Gospell then þau preache. Yf  
be the power of God to saluacion, of al thac  
beleue, why do we myngle and ioyne oure  
chaffe with so great a power: And in þ syrþ  
to the Corinthians the .iii. Chapter: Other  
fundacyon can no man laye, then þ whiche  
is layed, which is Jesus Christ. Yf no man  
oughte to put ony thyngē to Moses lawe  
Deute. xii. why shulde we adde and put vñ-  
to the gospell ony thyngē: seynge euē Lam-  
meracensis a scooleman, calleth it þ moost  
perfecte lawe and ryghtest, and the straygh-  
test in preceptes. Why do we not leaue our  
lawes, and folowē the busynesse that Christ  
appoynted, Math. the last: Teach al people  
to kepe all thynges what so ever I haue cō-  
maunded you: We be mynisters and ser-  
uauntes of Christe, and disposers of the se-  
cretes of God. Now is it requyred of the sce-  
wardes or disposers that they be fōnde fayth-  
full. These priuities and mysteriēs be the  
artycles of oure fayth of the Gospell, the  
wysedome of the crosse, the knowlege of  
grace gotten by Christe: Let vs preache  
these thynges for the health of the people  
of God, and let vs not abuse our power the  
whiche the Lorde gaue vs to edifye with, and  
not to destroye. ii. Corint. the. xiii. Chapter.

þer Lawion or rule that maketh the ordyn-  
aunces of fathers equale with the gospel,  
is openly vngodly and wycked : the whiche  
euell oure aduersaries can not receaue , þf  
they knewe the canon of the scripture . To  
be shorte , sayth wherwyth a ryghteous man  
þyueth is conceaued , taken , and drawen out  
of the canonickall scripture , and not of the  
decrees of the fathers , as saynt Austynne wit-  
nesseth , in the .ix. boke of the cytie of God  
the .xviii. Chapter . Then wherfore shulde  
I receaue it as an artycle of my sayth , that  
which the scripture inspyred of God hath  
not : I am commaunded to proue and trye  
þpretes whether they be of God or no : the  
which lyberete of iudgynge all doctrines by  
the scriptures , no man wyll take from vs .  
The wordes of saynt Ioh in the .xvi. Chap-  
ter stablysh noþyng mans traditions : for  
God dyd fulfyl his promesse at Wytsunday  
when he sent the holy goost , and led his dis-  
cyples in to all truth , the which before that  
tyme they coulde not beare . Who wyll de-  
nye that the memoþy and remembraunce of  
those that be departed dyd come from the  
Apostles vnto vs , seynge that saynt Paule  
the fyfste to the Tessalonians the fourthe  
chapter commaunded the Tessalonians ,

that one shulde comforde another, wrytynge  
worde of the resurreccyon of the dead in  
Christe: But now that we maye answeare  
to theyz rethorycall argumēt, where in they  
reason, that by the b̄reakynge of the ordyna-  
nance of the church, a man synneth dead-  
ly, we answeare: that the knowlege of synne  
is by the lawe. Rom. iii. The Apostle spea-  
keth of Gods lawe, and not of mans. Al-  
wayes vnderstante I of mans lawe that is  
clere or whole mans lawe, the whiche assay-  
eth to bynde mans cōscyence: and I moued  
by the scripture, thynke that a mans consci-  
ence nother ought, nor can be boūde w̄ mās  
constitucion: for we are indued with lyber-  
te whiche we wyll vse, the whiche lyberte is þ  
lyberte of the cōscience. i. Corin. iii. Al thyn-  
ges be yours, whether it be Paul, ether A-  
pollo, ether Cephas wherby we vnderstand  
that nother Paul, nor Cephas hath autho-  
rite to bynde mens conscience, whiche God  
doth not bynde. The i. to þ Corinthis. xii.  
We ye not made seruautes of men Collos-  
senses the seconde Chapter. You beynge  
dead wyth Christe, why be ye holden stylle  
wyth decrees: And for the moost part suche  
constitucionys be contrarye to the worde  
and dede of the Apostles. But as Gerson  
G. ii.

þeareth wypnesse in the seconde lectyon of  
the spirituall lyfe the. vii. cozollary: It is not  
in the popes power, nother in the councells  
power, nor in the churches power to chaunge  
the learnyng geuen and taught of þ euan-  
gelistes and of Paule : Mayster Gasper  
Satzger dyd se this in the defension of the  
constitucyons of the churche, the whiche o-  
penly and playnly graunteth: that the lea-  
nyng that is without the scripture, though  
it be good , yet byndeth not by Gods lawe .  
And it is no maruayl, for only Christ ought  
to raygne in mans cōscience by his worde,  
which onely may saue and condempne.

Math. the. x. Chapter. Feare not þe which  
can ky whole body and not the soule, but fear  
hem which can cast both bodye and soule in  
everlastynge fyre. Truly yf they can make  
a constitucyon and commaunde it vnder  
payne of deadly synne , they maye ky whole  
soule, but the trueth of the Gospel is other-  
wyse . The sentence of Ezechiel is pro-  
nounced agaynst them in the. xiii. Chapter.  
Wo be to them that make bolsters vnder  
the head of every age, to catch soules þ they  
myght kyl soules whiche dye not. How doth  
the scoolmens learnyng of the power of byn-  
dyng of mens cōstitucions agre w it selfe:

seyng Thomas graunteth playnly, that þ  
comauementes of the positive law bynd  
more with the intent of the lawe maker, þe  
with the wordes of it: so that he is more to  
be reckened a breaker of the comaueme-  
ment that doth agaynst the intent of þ law-  
maker, then he that swarueth from the let-  
ter of the ordynaunce of the lawe. But the in-  
tent of the maker of the positive law is not,  
that his precept shulde be alwayes kepte, be-  
cause that many impedimentes may chauce,  
in the which it is not expedient to kepe the  
lawe, yee somtyme the keppinge of the pre-  
cept were damnable. Wherfor in every pre-  
cept of the positive lawe, the excepcyon of a  
reasonable cause is admytted. Now put the  
case that ther is a lawe that a man shal not  
eate flesh on the frydaye, & that a prest shall  
not haue a wyfe. Here the intent of the law-  
maker is to bryng to goodnessse. But it chau-  
ceth yf we kepe those lawes, that ether the  
lyberte of a christe man be in jeopardy, or we  
offende against Gods lawe. In this case the  
positive lawe byndeth not, for the intent of  
the lawmaker is not to kyll ony man, or to  
geue ony occasyon to breake Gods lawe.  
But seyng that it can not be satisfiyed and  
fulfilled, doutlesse it remitteth and lowseth

C.iii.

whiche thynges that it dyd decree. And yf ther  
chaunce ony reasonable cause of breakyng  
such a tradicion, it wyl pronounce þ trans-  
gressour assyuled and cleare and not rashe:  
but what more reasonable cause is ther, the  
auoydyinge of deadly synne, or the ieopatdyng  
of conscience: Paul was content so to cha-  
stice his flesh, that he wolde never eate flesh  
rather then to offend his brother.

¶ Of Coucels and lawes made by a greate  
multytude of bishops gathered together.

¶ The new learnynge.

If the authorite of Coucels be despysed,  
al thynges in the church shalbe doutful and  
uncertayne, for the herespes that were once  
condemned in þ coucels shall come agayne.  
Therefore it is not lawfull vnto a priuate  
man to affirme or teach ony thyng agaynst  
the councells. For the councell is gathered  
together in the name of Christ, it is ruled  
of the holy goost, and therfore it erreth not,  
so that the constitucyons of the councells be  
the constitucyons of the catholyke church,  
whom the coucill doth represent. But those  
thynges that þ church ordyneth, are as well  
to be obserued and kept, as the Canonickall  
scripture. Nother is it nedefull that the cou-

Cell abde or put testimonys of  
his determinacions, seyng that þe Apostles  
and the elders dyd not stablysh the fyfth cou-  
cell holden at Jerusalem with scriptures.  
Actu. xv.

### The olde learnynge.

Thon in the . iv . Chapter of his fyfth  
epistell byddeth proue spretes whether they  
be of God or no , therfore it is lawfull for  
Christen men to iudge the sprete of coucels  
for they saye that the holy goost is authour of  
the coucell. What rule shall we haue I pray  
you to proue and trye spretes besyde the  
worde of God: This, seyng that it is sure,  
true, seuen tymes purged, and a candel in a  
darke place, shalbe a touch stone to proue  
to trye all learnynge of men by . Yf the  
holie goost doth rule the councels, and the  
same sprete of truth taught the Apostles e-  
uery truth, and yf the Apostles dyd preache  
that and gaue it unto vs, it foloweth that þe  
constitucions and the councels must agre  
with the learnynge of Christ and the Apo-  
stles, that is, wyth the holie scripture: for the  
sprete of God differeth not from hymselfe,  
he is symple & his learnynge is symple. But  
seyng it is openly knownen that the coucels

G. iv.

that deceates contrary to holy scripture ,  
also to the holy goost . Who wyll forbyd vs  
to doute vpon suche constitucyons of coun-  
cels : The Apostles learnyng wyll that a  
byshop shulde be the husbande of one wyfe .  
There is a councell that forbyddeþ byshop-  
pes the vse of holy matrimony : what autho-  
rity is here : The doctrine of Paule is  
the Gospel and the lawe of God , the which  
oughte not to be chaunged , seynge that it  
doth threaten death and cursynge euen to  
the angelicall spretes , yf they durst brynge  
ony other Gospell . But now yf they orden  
and determyne those thynges which be con-  
trary to the scripture , who wyll denye but  
they maye erre : I haue not sayd this to des-  
pyse the councells that be councells in dede ,  
but we set God aboue the councell . For we  
graunt accordyng to the promyse of our sa-  
ueour , that Christ is present in the congre-  
gacyon that is gathered in the name of  
Christe , but we graunte noman power and  
authorite to decre & orden ony thyng in þ  
church of God agaynst the scriptures . We  
receave no man that commeth in his owne  
name . Ihon the .v. chapter and that speaketh  
not of þ father , but of his own selfe . Besyde  
this , the scripture geueth no greater power

to a generall councel, than to. ii. or. iii. gather  
ed in þ name of the Lord: the whiche congre  
gacion hath authorite to excommunicate hym  
that rebelleth and is stubburne and an oþre  
synner, but it hath no authorite to make pre  
ceptes and to thruste th̄ in to m̄s cōscien  
ces that be fre. Furthermore þ scriptur hath  
prophecyed, that false doctozes shulde come  
in the latter dayes, in the name of Christ, þ  
which shall deceave many men, saying: I am  
Christ. The which moost earnest warning  
of oure sauour not without a cause maketh  
vs more ware & circispecce, that we shulde  
not beleue every sprete. In dede these be  
goodly & gloriouſ names: The church, The  
council to be gathered in the name of Christ  
ste: but Christe and the Apostles haue war  
ned vs, that those thynges alone shulde not  
move vs the which dyd describe these latter  
dayes, with so horryble colours, þ it is won  
der m̄e can not perceave these thynges. Li  
xvi. byshoppes sytynge, taught wronge  
of the baptysyng of heretikes, and for the  
moost part all the bysshoppes of Aphrica,  
Numidia and Mauritania erred with hym.  
Yf it be so that the councels erre about the  
sacramentes of the churche, who can safely

G v.

wyþout þeþerdy from hence forth belene  
the councels, makyng lawes wyþout scrip-  
ture: Moþerouer, the same thynges maye  
chaunce (we do not doute) to great and ge-  
neral councels, that haue chaunched vnto the  
particulat and prouinciall councels. And  
surely I thynde and hold that then all thynges  
shalbe more doutfull & vncertayne, wha  
the authorite of the worde doth sayle: the  
whiche ought to be sounde and vndesuled.

ffor the churche gaue not authorite to the  
worde, but the worde gaue authorite to the  
church. And whan þ congregacion beleueth  
the gospell, it is safe, and the heresyes which  
in tymes past were bannysched awaye and  
quenched, they were quenched with þ swe-  
arde of the sprete which is the word of God.  
Truely heresye is plucked vp by the roote  
none other waye, than with þ word of God  
& wholsome learnyng. Therfore þ Apostle  
wyll that a bisshop shuld be fenced and har-  
nessed with wholsom learnyng, that he may  
overcomme them that resist and fyght a-  
gainst hym. But the case that the councell  
dyd ordyn ony thyng without scripture, by  
þ by wyll Gerson, and learned and honest  
men with hym saye: We muste beleue moþe  
the sayenge of one man fensed wyþ the aw-

Worke of canonicall scripture, than to þe  
claration of the pope or the generall coucil.  
I passe ouer here the manyste sayenge of  
Innocētius in chap. Cum venerab. We ex-  
cep. that is to wyte: That no profe is to be  
admitted agaynste þ scripture, but al thyng  
shuld be holden without dout. Here vpon it  
foloweth, that it is not lawfull for the cou-  
cell to charge the congregacion wþh ony  
thyng wþhout the consent of the scriptur.  
And the councell of Jerusalem decreed no-  
thyng wþhout scripture, boastynge and a-  
uauncyng the holy goost only. fför besyde þ  
word of Amos the ix. Chap. all other thy-  
nges had strength of the scripture, & not only  
of the wyll of many. fför the Apostles and  
seniors comaundered that the people shuld ab-  
steyne from those thynges, that were offred  
vþ to pdols, from bloud, from strangled, and  
from fornicacion. The chese and the sum  
of the matter was: That a man shuld be tu-  
stifyed not by the workes of the lawe, but by  
grace, the whiche ryghteousnesse of fayth,  
longe tyme a go was approued wþh the  
wytnesse of the lawe and the prophetes.  
Romano. iii. ffurthermore, yf the Apostles  
dyd sufficiëntly teache by the authoryte of  
the holy goost, that maner of iustifysenge an

vnct ryghteous man, why dyd they that came  
after deuyse & ymagen other wayes of iuste  
fyenger: for those thynges þ they called ne-  
cessary, were not necessary for ryghteous-  
nesse, but for charite. for þ occasyons of fal-  
lyng of the weaklynges were to be auoyded.  
To be shorte, it that þ Apostles determyned  
they myght vphold & proue by scripture . As  
concernyng it that was offred vnto ydoles,  
it is playne ynough: for they had it in Deu-  
teronomy that the brother shuld not be hurt  
or despysed. Our brother is despysed, þf we  
geue hym an occasion of fallyng. They dyd  
know that it was lawfull to eate all meates  
that were to be solde in the shambles, & that  
to the cleane all thynges are cleane, that all  
thynges are lawfull, but all thynges are not  
expedient or necessary, & that ther was no  
thyng of it self commune or vncleane , but  
they wold not that theyr brother shuld be of-  
fended, for whom Christ dyed. Furthermore  
**Exod. xxxviii.** it is clearly commaunded the  
Jewes that they shuld not eate of þ thynges  
that are offered vp, the which obseruacion &  
kepynge ( seynge that the lawe stacke so styf  
ly as yet in þ Jewes hartes) wout offending  
coulde not haystely be taken awaye and be  
contemned . **Genesis. ix.** the eatynge of

bloude is forbydden, the same also is forbydden: Leuitici. vii. xvii. and. xix. The Lorde commaunded to abstayne from strangled. Exodi. xxi. and Leuiti. xxii. Whordom fornication are forbydden Deutero. v. and. xxiiii. The councell had at Jerusalem might haue ben strenghtened and stablyshed with these places of scripture, the which made þ Jewes þ they coulde not yet enioye the lyberte of Christ wyth an whole and a sounde conscience. Wherfore the lawe of charite comandded, that the offendynge of oure bretheren shuld be auoyded. Let our councels defende theyz constitucions wyth scriptures, or let them commaunde those thynges that be grounded vpon the scripture: let them haue a respecte to the auoydynge of offences. Let them lay nothyng on mens neckes, but those that are necessary, after the same way that they were necessary which were ordained of the Apostles at that season, and no man shall withstande them. Therefore bretheren I beseke you for the mercye of God (for here we do not intreat of landemarques, or of frayle thynges, but of soule health) take heede and loke vpon the thyng that is in all poyntes greatest of all other, set all affections and troublyng of your myndes

lyer, & weye þ matter truly and sincersly.  
Let no man seke those thynges that be hys,  
but those that be Jesus Christes. Let no man  
rate, snatche, & speake agaynste hys brother.  
I haue a conscience also, I thynke worsbyp-  
fully by the fathers and þ councels. I do not  
despise þ prophecyes or the interpretatiōs of  
scripture, but before al other thynges I loue  
and regarde holy scripture as þ only trea-  
sure of the congregaciō. The scripture is of  
greater authorite (sayeth saynte Augustyn )  
than all þ capacite of mans wytte. Yf it had  
ben sufficient vnto vs , to haue holy me, ex-  
cellyng both in witte & in learnyng to rule  
þ churche or congregacion: what nedē it to  
orden the canon of scripture: Yf they only  
make deccrees of outwardē thynges , in the  
which we haue lyberte, why do some charge  
mens cōsciences with these thynges, and so  
lade thē that they cōmaund & beate in as di-  
lygently , yee a great deale more diligently  
mās lawes, then þ moost holy lawe of God:  
¶ As for me self wyttyngly & with my wyll  
I deceave no man, nor I wyl affyrmē or hold  
nothyng, whiche is disagreynge to the word  
of God, and the catholike congregacion. So  
earnestly moue I to the worde of God, that  
yet I wold not þ occasion offallyng shuld be

geuen, the whiche specially doth perteine to  
thys tyme is) of the tradycions of men. And  
I do not study for al that, I þ myght utterly  
destroy ceremonyes, and the statutes of the  
fathers: but I do geue warnyng as it was  
my deuty, that ther is great difference be-  
twene the kepyng of ceremonyes and mans  
tradicions, and þ ryghteousnesse of God: &  
that ther is a certayne righteousnesse which  
muste be earnestly loked vpon, that we may  
know after what fashyon mens consciences  
shulde be stablyshed & made stronge agaynst  
the gates of hell: and in what thynges rew  
penaunce and amendyng of our lyuyng doth  
staide. In the meane season for the kepyng of  
peace and charite I moue & exhorte to kepe  
the ceremonyes and tradicions of the church  
and the fathers, where as they hynder not  
the study of true holynes, or haue no blame  
or faute. Onely I moued that we shuld not  
thynde, that all the strength of holynesse  
dyd stande in despisynge or keppynge of cere-  
monyse . Yf ony man wyll confute ic  
that we haue wrytten, wþtout the byt-  
ternesse of enuy: let hym handle the matter  
as it were wþ his brother, & not wþ hys ene  
emye, for we be redy to cofute without stub-  
bournesse, & to be confuted wþout ony anger

¶ Item at al. If that I be thought to ony  
man, more haysty and styrryd than the mi-  
stery and seruyce of the word can beare, let  
 hym not be angry wyth me, but wryth them  
 which ouercome me with theyz dyuelyshe &  
 vngodly ouerseyng and wynkyng at abuses  
 and errors. They graunt playnly that ther  
 be maruaylous greate abuses in þ churche:  
 but they amende them not, wher as they be  
 so oft warned of them, both in season & out  
 of season: the which they know well ynough  
 to be the sede of discord, pestelence & destruc-  
 tion of true holynes. But let vs leaue alone  
 thys kynd of men, which be not feruent in þ  
 spret, and wolde to God that they sayde not  
 with the vnwyse man, in theyz hart: Ther  
 is no God. Psal. xiii.

Welbeloued brother I haue drawen out  
 this geare after a rude fashiō not gatheringg  
 together all thynges which myght haue ben  
 spoke(as it doth appere)for thys matter, but  
 out of a great heape I toke a few thynges  
 here and there, but I wyll treate vpon these  
 matters in oure commune pleases  
 moze at large. The grace of  
 Christ be with the.  
 Amen.

The ende of the old learnyngē and new.

**H**at thou mayst the better understande (good reader) the articles of fre wyll, ffayth, Good workes, and of Merites, whiche in this present booke be treated vpon, I shall here brefly shewe what God doth and hath done for vs, and what we agayne oughte to do for his sake, as they that be thankfull of þ benefytes receaued of hym. And fyrlt wyll I declare the maner of iustifacyon, remisyon of synnes, and saluacion, which in scripture are al one thynge, of whô it doth come and to how many thynges it is applyed.

Fyrlt it is applyed vnto God, for Paul sayeth Rom.viii. It is God that iustifyeth or maketh ryghteous. &c. And Ro.iii. That he onely myght be ryghteous and the ryghteous maker of hym, whiche is of the fayth on Jesus.

Secondarely it is referred vnto Christ Actu.iiii.sayeth Peter: Ther is none other name geuen vnto men vnder heauen, in the whiche we shulde be saued. Rom.iii.sayeth Paul: Without deseruyng are they made ryghteous or iustifyed, euен by his grace, thorow the redempcyon þ is done by Christ Jesu, whom God hath set forth for a mercysate thorow fayth in his bloude, to shewe þ

H.t.

Thirdly it is applyed vnto mercy. Tit.  
iii. Not of workes or dedes of ryghteousnes  
which we wrought, but after his mercy he  
saued vs. Roma.viii. Therfore whan God  
wolde shewe wrath, and to make his power  
knowen, he brought forth with great pacy-  
ence the vessels of wrath, which are ordyned  
to damnacion, that he myght declare þ  
ryches of his glory on the vessels of mercy,  
which he hath prepared unto glory, whome  
he hath called. ac. Item.i. Pet.i. Blessed be  
God & the father of our Lord Jesus Christ,  
which accordynge to his greate mercy hath  
begotten vs agayne to a lyuely hope.

Fourthly it is attributed vnto his elec-  
cyon. Ephe.i. Accordynge as he hath chosen  
vs by hym, or euer þ fundacyon of þ worlde  
was layed, that we shulde be holy and with-  
out blame before him in loue. Joh.xv. I haue  
chosen you, and ordyned you, that ye go and  
þrynge forth frute. ii. Timo.i. God hath sa-  
ued vs, and called vs with an holy callynge  
not accordynge to our dedes, but accordynge  
to his owne purpose and grace.

Fyfthly it is attributed vnto grace. E-  
phe.ii. By grace are ye sauued thorow fayth,  
and that not of youre selues. Gala.i. I mar-

Mayle that ye are so soone turned from hym  
that hath called you in the grace of Christ.  
Tit.ii. The grace of God that bryngeth sal-  
uacion vnto all men, hath appeared.

Sixtly it is assigned vnto the worde.  
Joh.xv. Now are ye cleane because of the  
worde, which I haue spoke vnto you. Esa.lv.  
Lyke as the rayne and snow cometh downe  
from heauen and returneth not thyder a-  
gainst, but watereth the earth, maketh it frut-  
full and grene that it maye geue corne and  
breade vnto the sower: So the worde also  
comineth out of my mouth, shall not turne  
againe vnyde vnto me, but shal accomplishsh  
my wyl, and prosper in the thynge whervn  
to I shall sende it.

Seuently it is ascrybed vnto fayth, as  
Ro.iii. I speake of the ryghteousnesse before  
God, whiche commeth by fayth on Jesus  
Christ. And Ro.iii. vnto hym that beleueth  
on hym that iustifyeth the ungodly, is fayth  
coueted for ryghteousnesse. Ro.v. Because we  
are iustifyed by fayth, we hane peace w  
God thorow our Lorde Jesus Christ.

Eighly it is attributed vnto good wor-  
kes as Jac.i. Ye se the, how of dedes a man  
is iustifyed & not of fayth. These places ar  
so manyfeste (notwithstandyng the comune o-

h.ii.

gant) that fayth only iustifypeth, þ I am sure  
it troubleth no smal nobre of people: & perad  
uenture it maye astony euен them, whiche  
counte them selues well learned. For it is a  
great thynge to bryng þ old & wylly fore to  
a lease. Yee it is euен a new thynge vnto þ  
prouide þharises to saye, that good wrokis  
are not meritorious to obtayne heauen by:  
For heherto haue they foulded & vnderprop-  
ped theyz church with nothyng so greatly,  
as with this opinion. What hath abused fa-  
styng more thā therby to obtayne heauen:  
For fastyng after theyz own choy syng, they  
leſt þ true fast, that God requyret & comandeth.  
Esa. lvi.ii. & zach. vii. What caused more  
abuse of þ supper of þ Lorde, then to vſe it,  
that is the remembraunce of the benefyte &  
sacrifyce for our synnes, for a net & hooke to  
gather & catch mony with: sayeng that it is  
a worke meritorious, & a sacrificye for rede-  
myng of synnes. Somtyme were none cho-  
sen prestes but such as were endued w̄ such  
gyftes as þaul requyret in a byshop: now  
þ the B. of Ro. kingdom requyret many fa-  
mouters & adherentes, & that purgatory may  
be swēpt and kept cleane, the which is no of-  
fice for such Lordes as byshops be, therfore  
þþon lacklatyne shall suffise for that of-

see wel ynough, and masse shalbe made a  
ccrifice to purge and clese pylgatory, pur-  
gatory shuld I haue sayd: Lord Lord opē once  
our eyen, þ we maye se þ blasphemey done  
to thy holy bloude. Now wyll I go to youre  
cōsciences þt that boast so greatly of good &  
meritorious workes: I require you by þ an-  
swer, that we all shall geue at þ great daye:  
þyd Peter that was prince of þ Apostles  
(as þt sayz) euer saymasse for the dead, ether  
hym selfe or by other: shew here vp i ony au-  
tenticall cronicle or hys owne wrytyng. Yf  
þt can not, than graunt that it is an inuen-  
cion of youre owne, ergo a lye and a thynge  
that shall peryshe with your dayes. Yf Gods  
mercy shulde be bounde to sende soules to  
your purgatory, and at youre massyng a-  
gayne to release them, than were Christ no  
Jesus, and God no father, but a seruaunt of  
yours, and contrary to hys owne wordes &  
doctryne. Leauz therfore youre new erron-  
ous doctryne, and wþt the olde teachers  
geue God humbly glori. What caused more  
the abuse of honoutryng of sayntes: whiche  
dyenge in charite, are toyned with vs in cha-  
rte, and therfore as true membris of oue  
body, ceasse not to praye with vs, so that  
worshypynge theyz pictures & ymages, we

and cōtra blasphemē God, which bath forbiddē  
such maner of worshyppynge, than worshyp  
them. But leste I be to tedious vnto the  
(good reader) therfore wyll I do my diligē-  
gence to expresse the pyth of all thys matter  
in fewe wordes:

God the father thorow the loue that he  
had to hys sonne Christ Jesu, dyd caste hys  
mercy vnto vs, which were sonken into the  
depth of spryne and pptyed vs, & of hys mercy  
and pitye he chose vs that we shulde be holy  
and wþout spotte in hys syghte. And to  
them that he chose, he instilled the grace of  
hys sp̄yte, and sent them the word of health  
which they receaued thorow beleuyng it: &  
than come they to the felynge of the good-  
nesse of God, and of very loue are ready to  
fulfyll what soever God commaundeth theſe:  
and loke how muche they beleue, euen so  
much they worke. And though it be true þ  
we be iustifyed in Christ before the fundaci-  
ons of the worlde were layed, yet is þ only  
knowen to God, and we haue no felynge of  
it vntyll fayth come. And euen as God com-  
meth downwarde, (for he thorow Christ had  
mercy on vs, and of mercy dyd chose vs be-  
fore we were, and than after we come into  
this world instilleth grace thorow his sp̄ete

and wan scudeth vs hys wokes, whiche  
sprete causeth vs to beleue, & worketh sayth  
in vs, from whence all good workes flowe.)  
euē so do we go vpward, and by my sayth do  
know surely þ God hath sent me hys word &  
grace thorow hisprete to cause me beleueie  
and therfore cōclude þ he hath chosen me, &  
hath mercy vnto me thorow Christ his only  
sonne, which is þ image of the inuisible God  
þrst be gottē before al creatures. Now is my  
dewtye agayne whā I haue & perceave thys  
goodnesse of God the father & hys son Jesus  
Christ to me warde þ I stonde not stylle & let  
hys grace be vacant & ydle in me: but (acco-  
dynge to the sprete þ he hath poured in me, &  
the grace þ is geuē me, to vse hys grefes ac-  
cordynge to hys wyll & cōmaūdemēt) to pro-  
cede frō vertue to vertue, as frō step to step,  
alway approchynge our louyng fathers kyng-  
dom nearer & nearer, where he sitteth & ray-  
neth wrold wout ende. To þ whiche bryngē  
vs hz, þ wyll al mankynde to be saued. Amē.

**C**Pynted in Southwarke, by  
me James Nicolson for  
Ihon Gough.

Lum Pyntagio.



2